ŚRĪ BHAGAVAD GĪTĀ

WITH

RĀMĀNUJA'S COMMENTARY

IN ENGLISH.

BY

A. GOVINDACHARYA.

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ŚRĪ

BHAGAVAD-GĪTĀ

WITH

ŚRĪ RĀMĀNUJĀCHĀRYA'S

VISISHTĀDVAITA-COMMENTARY.

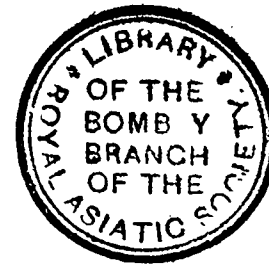
TRANSLATED INTO ENGLISH

BY

A. GOVINDĀCHĀRYA

THE DISCIPLE OF

ŚRĪMĀN YOGĪ S. PĀRTHASĀRATHI AIYANGĀR.



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DEDICATED
TO
GOD AND THE GODLY.

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ABBREVIATIONS.

Ānan :=Ānanda Valli (Taittirīya : Upanishat.)
Āraṇ=Āraṇyaka.
Ash :=Ashṭaka.
Īṣa : Up°=Īṣāvāsya-Upanishat.
Ud : Parva=Udyoga-Parva (Mahābhārata),
Up°=Upanishat.
Bh : Gī or Gī=Bhagavad-Gītā.
Bh : Vish=Bhagavad-Vishayam.
Bhāg=Bhāgavata-Purāṇa.
Bṛ : Sū=Brahma-Sūtra (or the Vedānta-Sūtras).
Bṛi : Up°=Bṛihad-āraṇyaka-Upanishat.
Cp or Cf=Compare.
Chh : Up°=Chhāndogya-Upanishat.
Kaṭ or Kaṭh : Up°=Kaṭha-Upanishat.
Kā=Kāṇḍa.
Lit:=Literally.
Mahā-bhā or Bhā=Mahā-bhārata.
Māṇḍ : Up°=Māṇḍūkya-Upanishat.
Muṇḍ : Up°=Muṇḍaka-Upanishat.
Parl: Rel=Parliament of Religions (Chicago, 1893.)
Pur-Sūk=Puruṣha-Sūkta.
Pra=Praṣna.
Praṣ : Up°=Praṣna-Upanishat.
Ṣāṇḍ-Sū=Ṣāṇḍilya-Sūtras.
Sub : Up°=Subāla-Upanishat.
Ṣl=Ṣloka.
Ṣvet : Up°=Ṣvetāṣvatara-Upanishat.
Tait : Up°=Taittirīya-Upanishat.
Tāt-Chan=Tātparya-Chandrika.
Vish : Pur=Vishṇu-Purāṇa.
Yog : Sū :=Pātañjala-Yoga-Sūtras.

TRANSLITERATION SCHEME.

VOWELS.

अ=a (Comm*a*)
आ=ā (f*a*r)
इ=i (f*i*t)
ई=ī (fat*i*gue)
उ=u (f*u*ll)
ऊ=ū (r*u*le)
ऋ=ṛ (noi*r*e)
ए=e (m*e*t)
ऐ=ai (*ai*sle)
ओ=o (c*o*ne)
औ=au (*ow*l)
अः=ḥ (*h*a)

CONSONANTS.

क=k (*c*up)
ख=kh (*kh*an)
ग=g (fo*g*)
घ=gh (*gh*ost)
ङ=ṅ (to*ng*ue)
च=ch (mu*ch*)
छ=ch̤ (chur*ch*ill)
ज=j (*j*ug)
झ=jh (he*jh*og)
ञ=ñ (pu*n*ch)
ट=ṭ (*t*ub)
ठ=ṭh (an*th*ill)
ड=ḍ (*d*ull)
ढ=ḍh (re*dh*ot)
ण=ṇ (fu*n*d)
त=t (p*i**th*)
थ=th (*th*ought)
ध=d (*th*us)
द=dh (Bud*dh*a)
न=n (*n*ut)
प=p (*p*un)
फ=ph (u*ph*ill)
ब=b (*b*ut)
भ=bh (a*bh*or)
म=m (*m*ud)
य=y (*y*oung)
र=r (*r*ut)
ल=l (*l*ump)
व=v (*v*ulture)
श=ṣ (ge*s*ture)
ष=sh (*sh*ut)
स=s (*s*up)
ह=h (*h*ut)
ळ=ḷ (f*l*ower)

PREFACE.

PROMPTED by the growing interest in the Vedānta-Philosophy of India, evinced throughout the world in this Nineteenth Century (of the Christian Era), through the efforts of such distinguished scholars, as Max Muller, Paul Deussen, George Thebaut, and others; and through the instrumentality of the great movement known as the Theosophical Society, and the upheaval caused by the eloquent preachings of Svāmi Vivekānanda; and impelled by an earnest desire to promulgate through the English language, the Vedānta-doctrines as expounded by the Viśishtādvaita Sage, Philosopher and Reformer of the Eleventh Century (of the Christian Era, 1017)-Śri Rāmānujāchārya-I have humbly undertaken, as some beginning towards the accomplishment of such an end, the translation of his Commentaries on the memorable work known as the Bhagavad-Gītā. I have been at this task for nearly five years. When I first put my hand to it, I did so as an exercise, not entertaining the least idea of publication. But as I progressed apace, and the idea of giving out my labours for the benefit of the public flashed on me, I felt a great responsibility; and the work thus became one of strenuous effort, instead of recreation. I had thus to study and revise. This necessarily disclosed the weak points of the first translation, thus necessitating a careful re-study of the original Gītā with the help of Tātparya-chandrika—the large gloss, by Vedāntāchārya (A. C. 1268) on Rāmānuja's Commentary,—under the great Saṃskṛit Scholar and Guru,

Śrī Tiruvāī-moḷi Tirunārāyaṇāchārya Svāmi of Melkoṭa (alias Tirunārāyaṇapuram),—the Holy Shrine inaugurated by Rāmānuja,—situated about thirty miles to the North of Mysore. When I began to be earnest about the publication of the work, I showed the Mss. to Col: H. S. Olcott, when he was on a visit to Mysore in March 1896. He not only encouraged me to publish it but made favorable notice of it in the Theosophist for 1895-96 (P: 225-229). I next submitted the work to Śrī Yogi S. Pārthasārathi Aiyangār, B. A., B. L., of Madras. This Saint blessed it, and furnished me with ample notes and other useful material to be utilized for the work in the best manner I thought fit. So fortified, I wrote out the Mss. for the press, which I found resulting as a third revision of the original Mss. When correcting the proof-sheets I could not again resist the temptation of giving the work more touches. In getting lucid explanations of some difficult passages here and there, I acknowledge my obligations to Pandit Venkata Krishṇamāchārya of Mysore and Pandita-Ratnam Kastūri Rangāchār of the Mysore Oriental Library. Also to Mr. A. Mahadeva Śāstri, B. A., Curator, Oriental Library, for allowing me four palm-leaf Mss. of Rāmānuja's Commentary with which to collate my Saṃskṛit copy.

2. In a Prospectus, I published in 1895, sketching out the general plan of the work, I stated therein that my translation would include important Introductions and a life of Rāmānuja, and that the whole work would probably occupy about 500 Octavo Pages. But I find that the Gītā alone has encroached on more space (600 Pages) than I had allotted to it with Introductions and Life. As it is, the work is already bulky, and further, the well-wishers of the work, notably Mr. Justice

C. Ramachandrier of the Mysore Chief Court, dissuaded me from making my work too voluminous, advising me in a letter dated 18th November 1897, that I might set apart all my Introductions, and Biographical notices to a separate Volume. Though unwilling at one time to adopt this advice, I have been compelled to do so in the end, making ample amends however for the absence of an Introduction, by adding copious foot-notes prepared from various sources. The Bhagavad-Gītā-student, who will peruse these, will find himself there introduced to a number of works extant in Southern India on Viśishtādvaita literature, and other works also outside that pale, for purposes of useful comparison and edification. Four Tables also have been added, one at end of Lecture I, of the Genealogy of the Kuru race (adopted from Davies); a very important one at the end of Lecture III of the important Vidyas, or Modes of Divine Meditation taught in the various Upanishads; one at the end of Lecture VII, of Cosmology, according to the Viśishtādvaita-philosophers; and a fourth at the end of Lecture XVIII showing at a glance, the Soteriology or Ways of Salvation formulated by the Rāmānuja-School. Moreover the public, I am advisedly told, would naturally first like to acquaint themselves with the Ancient Commentators than the opinions of the moderns. If therefore in publishing this First Volume, I, like Max Muller, decided in favour of 'publishing of the materials rather than to the drawing of the results which those materials supply to the student of ancient language and ancient religion,'* I think I have done well. Besides, my book would have become heavy and very costly.

* Page XXIX, Vol: XX., Part I: Vedic Hymns, by Max Muller, (Sacred Books of the East).

3. But briefly, let me, however, as a Prelude to the 2nd Volume of Introductions I have promised myself to write, introduce the reader to the study of the Bhagavad-Gītā by telling him that it is a work, which occupies itself with an exposition of the Ways of Salvation, of which the Chief taught therein is the Way by God-love or *Bhakti*. It would require a big treatise to enter into the details of this subject, but let Rāmānuja speak for himself. His School is essentially that which inculcates the Way of Devotion or Love as the happiest and best means to reach God. A well merited tribute is paid by Mrs: Annie Besant to Rāmānuja, the expounder of this Path, when she says:—"Here a Great Sage has helped us—one of those Great Ancient Indian Writers who have devoted themselves to the teaching of the Higher Spiritual Truths—the *SAGE RĀMĀNUJA*. He has dealt with the preliminary stages by which man developes Devotion, by which he may gradually prepare himself to be a receptacle of real Love.'[1]

4. Śrī Rāmnāujāchārya, according to tradition, is no other than Ādi Śesha himself incarnated on earth as one of the Spiritual Saviours of mankind, according to the requirements of time, country and people. The tradition alluded to tells us:—

'*Anantaḥ prathamam rūpam, lakshmaṇaś cha*
tataḥ param,
Balabhadras tṛitiyas tu kalau kaśchit bhavishyati.'

I. e., He (Ananta[2] or Śesha, the Symbol of Eternity) who became Lakshmaṇa (the brother of Śrī Rāma in the *Treata*-age), who became Balabhadra (the brother of Śri

1. Vide, p. 58 '*The Three Paths.*'

2. Read H. P. B'S. *Secret Doctrine*, Vol. I, p. 438; and Vol. II, p. 103, 105.

Kṛishṇa[1] in the *Dvāpara*-age), became Śrī Rāmānuja in the *Kali*-age. (The Vaishṇavas of Bengal and the followers of Chaitanya[2], will especially welcome this work of Rāmānuja now translated into English for the first time.)

5. To return. Every lecture in the Bhagavad-Gītā is called a *yoga*. This term literally means 'union' or that which unites man to God. Vishṇu-Purāṇa (VI-7-31) defines the term thus :—

---

1. Vide: *Bhāgavata*. X-2-5, 9;

2. Read Page 86 of Calcutta Review, No. CCXI, January 1898: '*The Diary of Govinda Das*' says: 'Keśava Bhārati, eighth in the succession of Rāmānuja, the Great Founder of the Śrī-sect of Vaishṇavas initiated him and gave Śrī Kṛishna Chaitanya as his Monastic name, a name by which he has become famous.'

The Vaishṇavas all the world over, especially the Vaishṇavas of Bengal and North India will heartily welcome the frequent references I have made in the Foot-notes to *Śrī Bhāgavata*, a remarkable work on *Bhakti*, a work which is reverenced by the Hindus as almost Apocalyptic. Also the reader is here and there introduced to that Great Work, on the still Higher Stages of Love,—the Hermeneutic Literature known as the *Bhagavad-Vishaya*, or voluminous commentaries on the Love-outpourings of the Inspired Saint Parāṇkuśa (*alias* Nammāḷvār). The Sāṇkhyas will find their Sāṇkhya-system, the Yogis their Yoga-system, and Buddhists their scheme of morality and asceticism in the Gītā.

And Christianity will really now understand what the secret of the Vaishṇava Faith consists in, from what Mr. F. S. Growse C. S. I. says in his Memoir of Madhura: P. 143: "In short, the Hindu in his ideas of divine worship, of the religious life, of the efficacy of faith and good works, of the earnest sympathy of the Divine Being with human distress, and His occasional miraculous intervention for its relief, falls little, if at all, short of Catholic truth."

And so will find *Islam* or the 'Love God' religion, particularly *Sūfism*, which will find its doctrine of *Fana*, elaborated throughout Gītā, and the doctrine of the extirpation of desires known as *Asrar*. *Bhakti* or *God-love* is the "wine" of Omar Khayyām throughout his Quatrains.

Stanza 230 from Page 154 of E. H. Whinfield's Translation is quoted here as a specimen:—

'My true condition I may thus explain,
In two short verses, which the whole contain:
"From love to thee I now lay down my life
In hope Thy love will raise me up again."'

'Ātma-prayatna-sāpekshā-viśishtā yā mano-gatiḥ
Tasyā Brahmaṇi saṃyogo Yoga ity abhidhiyate.'

meaning: 'That is called 'Yoga,' which makes the mind to unite itself with God—that mind, the workings of which consist (solely) of the endeavours to reaching such a Spiritual Goal.' So that the object of the Bhagavad-Gītā is to teach how the mind is to be disciplined and controlled so as to render it fit to contemplate on God, and finally reach Him. The best training is that by *Bhakti* or Devotional Love, as taught in the Gītā. The reader is referred to the important Soteriological Table appended at the end of the Book, showing at one glance the formulation, by the Viśishtādvaita Saints, of the several Ways to Salvation. The Several Ways as there shown are Five: *viz:* (1) *Karma* (action) (2) *Jñāna* (Intellect or Knowledge) (3) *Bhakti*[1] (Devotion or Love) (4) *Pra-*

1. *Read*: 'There is another Way, the Way of Devotion (*Bhakti*) that reaches the goal attained by Way of the Intellect (*Jñāna*), and for many of us that way is more attractive, that road is more readily trodden. In that, our meditation is directed to an Object adored and loved, and the passion of the soul for that high Spiritual Being burns away every sheath that separates it from the Object of its worship, until in union with Him it finds the certainty of its own immortality.....' (Annie Besant's: '*Existence of the Soul*' p: 169, Theosophical Review, Vol: XXIII, Oct: 1898).

The Philosophy of *Personal God* in relation to the Way of Devotion (*Bhakti*) is exactly what characterizes the teachings of the *Viśishtādvaita-Vedānta*, and is what, according to Rāmānuja, the Theosophy of the Bhagavad Gītā inculcates. Christianity has reasons to joy over these conclusions of Rāmānuja, as also Islam. Rāmānuja forcibly draws attention to all the passages of the Gīta, where not an abstract, unrelated, quality-less, cold and unfeeling God is taught, but a God who stands in relation to His creatures, who is the real Cause (not therefore a metaphysical, non-entity) of His universe, full of perfections, Who loves and suffers for His creatures, and Who incarnates for purposes of Salvation. Rev. Robert Jardine says: 'We cannot read the account of the different incarnations of Vishṇu without feeling that there is involved a deep-seated belief that human welfare is a subject of regard and solicitude with God. P. 23: '*What to Believe*.

patti (Resignation or God's Grace) and (5) *Āchāry-ābhimāna* (Saviour's Grace). *Bhagavad-Gītā* however chiefly treats of the former Three and hints at the latter Two. According to the Analysis of the Gītā made by Srī Yāmunāchārya (A. C. 916; the Preceptor of Ṣrī Rāmānuja) *Karma-yoga* (action) is defined as :—

(1) '*Karma-yogas tapas-tirtha-dāna-yajñādi-sevanam*;' or The Way to Salvation by Action is to perform such acts (of righteousness) as Austerities (or mortification of the flesh by diet, fast etc), Pilgrimages to Holy Rivers (Shrines etc), doing Charities, conducting large Sacrifices (at much sacrifice of wealth, time and energy) etc., etc. (*Vide*; Table: Pp: 573-574).

(2) '*Jñāna-yogo jita-svāntaiḥ pariṣuddhātmani sthitiḥ*:' or the Way to Salvation by Knowledge is to conquer the mind and the senses, and rendering it capable of being concentratedly fixed in the contemplation of the Pure Spirit. (*Vide;* Table: Pp: 573-574).

(3). '*Bhakti-yogaḥ paraikāntya-prityā dhyānādishu sthitiḥ*,' or: the Way to Salvation by Devotion (or God-love) is the establishment of oneself in Divine Worship and Service such as meditating on Him (worshipping Him with flowers etc., hymning His praises, prostrating before Him etc., (vide, *Gītā* IX-14: '*Satatam kirtayanto* etc.,' and the rest of the Chapter), all which, a result of the ardent Love (or Devotion) for Parabrahm (God) felt in the innermost recesses of the heart, and exclusively and unflaggingly rendered to Him[1].

Ṣrī Yāmunāchārya winds up his Analysis by declaring:—

1. Read Foot-note 1, p. 227. Also read Rāmānuja's Proem to Lectures III and VII and Gītā VII-17—IX-34—XVIII-65.

Aikānt-ātyanta-dāsyaika-ratis tat-padam āpnuyāt,
Tat-pradhānam idam Śāstram iti Gītārtha-Sangrahaḥ.,

Or: the Cardinal Doctrine of the Gītā-Science is God-love, one-pointed, intense, and asking nothing but the honor and delight of serving Him.[1] He who acts thus reaches the Estate of God[2].

6. Bhagavad-Gīta is thus a Revelation, whose Purpose is to show mankind the Way to Salvation. As Lord Kṛishṇa has shown Himself, by necessary figures and symbols, to be a God of Love (*Bhakti*), He has thus shown that Love is the safest, happiest and easiest means of reaching Him. From this Scheme of Love none is excluded, whatever he his nation, his country, color or grade.

7. As in the past, so in the present, mankind will hail with satisfaction a Work in which they will find that to the cold abstraction of a Śaṅkara's God, a Rāmā

---

1. Cp: *Śrī Bhāgavata*: III-29-14, 15. 'Sālokya-sārshti-sāmīpya sārūpyaikatvam ity uta, dīyamānam na grihṇanti janā mat-sevanam vinā' (14) 'Sa eva Bhakti-Yogākhyaḥ' etc.

2. *Cp*: the conclusions arrived at by Śrī Rāmānuja in his Work, the *Vedārtha-Sangraha*: '*Aśesha-jagadd-hitānuśāsana-śruti-nikara-śirasi samadhigato ʼyam artho jīva-Paramātma-yāthātmya-jñāna-pūrvaka-varṇāśrama-dharm-etikartavyatāka-Paramapurusha-charaṇa-yugaḷa dhyān-ārchana-praṇām-ādir atyartha priyas tat prāpti-phalaḥ.*'

Also in his other Work *Śrī-Bhāshya* (or Commentaries on *Brahma* or *Vedānta-Sūtras*) thus:—'*Na cha Paramapurushas Satya-saṅkalpo ʼtyartha-priyam jñāninam labdhvā kadāchid ārtayishyati.*'

The followers of Christ will delight in learning that the gist of the above passages is contained in the words of one of their own Saints, St. Augustine:—'*Quid est credere in Deum? Credendo amare, credendo diligere, credendo in eum ire et ejus membris incorporari,*' and also delight in knowing that the quintessence of the teachings of the Revelations of the Hindus—the Vedas—is Love to God—Love answering to the statement made by Christ Himself: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength' (*Matthew*: XXII-37; *Mark*: XII-30; *Luke* X-27).

nuja lends a Glowing Living Presence; to the intellectually sublime of a Ṣankara's ideal, a Rāmānuja lends an emotionally rapturous expression. If a Ṣankara offers 'the stone of an abstract idea,' a Rāmānuja gives us 'the bread of a Concrete Presence.' I may also further notice that in the very first Proem of Rāmānuja, the reader will find taught the Aspect of God as the Gracious Divine Motherhood[1],' coupled with the sublime concepts of His Fatherhood, as Immanent, Omniscient, Omnipotent, and Omnipresent (= Vāsudeva).[2] I shall now pass on to other points to be noticed in this Preface.

8. I had also at first intended to print the original Ṣlokas of the Gītā, along with the Translations. But opinions were divided among my friends, some saying that it would be useful; others an encumbrance and unnecessarily raising the price of the Book. I have adopted the middle course, however, of giving the beginning of each verse, for ready reference.

9. Saṃskṛit terms, like those of *Ātmā*, *Dharma*, *Karma*, *Jñāna*, *Bhakti*, *Samsāra*, *Satvam*, *Rajas*, *Tamas*, etc., cannot be accurately rendered into English. Even were exact equivalents available, experience teaches that without the Saṃskṛit original itself, the sense of a passage as intended by the author, is often not understood. Another difficulty in dealing with Saṃskṛit is that the same term is often used in many senses, thus necessitating often the streching of one's powers of divination to get at the exact import of a passage. I have therefore

1. Read: Foot-note 1, p. 6; Foot-note 2, p: 227; Foot-note 2, p: 279: *Secret Doctrine* Vol. II, p: 80 (1893); Vol. II, p. 1229. On *Motherhood of God* by B. B. Nagarkar, Chicago, Parl: of Rel: and p. 747, of Neely's History of the Parl: of Rel:

2. Cp. Annie Besants' *Problems of Religion*,' p: 535, Vol. XXII, Theosophical Review.

endeavoured to retain such original terms as far as possible and giving their sense at the same time by the nearest English equivalent. The retention of the Saṃskṛit terms will be especially useful to Indian Students, as their mere presence will serve to elucidate a whole passage. The term *ātmā*, for example is etymologically renderable as 'self,' but to a Western Theologian, 'soul' or 'individual soul'—as Rāmānuja mostly understands by the term—would more readily convey the sense than if *ātmā* were rendered as 'self;' whereas the absence of the term *ātmā*,' and the presence of its rendering 'self' to an Indian Theologian, is apt to be understood as either meaning, 'soul' (*jiv-ātma*) or 'God' (*Parm-ātma*). The best translation accompanies the term as far as possible, and it is gradually omitted where the reader will have become accustomed to understand the Saṃskṛit term itself, and where the translation, particularly when compound words such as ātma-knowledge, ātma-vision etc., occur, would be found cumbersome. Foot-notes are also added at such junctures as aids to the reader to accurately understand the passages.

10. One word is necessary about the formation of compound words. In no other language is the practice of compound word-forming carried to such an extent as in Saṃskṛit. By its means, the case-endings of a host of terms are omitted, and brevity and terseness in expression are thereby secured. Translators have been obliged to deal with such terms by resorting to the manufacture of hybrid adjectives such for example as Ṣastraic, Vedic, Karmic etc; but to me this seemed awkward, nor is it necessary. For there seems no chance of understanding less by the retention of a compound form in the translation, than by that form broken up into hybrid adjec-

tives and substantives. By a compound word like, say, '*Śāstra-injunction*', it is not likely that the sense will be misunderstood as it would be understood if the word were split up into '*Śāstraic injunctions*,' or were paraphrased into '*the injunctions of Śāstra*.' If the former is mongrel, the latter (paraphrase) has the fault of verbosity. I have therefore avoided all the English 'ick' ings of Saṃskṛit substantives; and the reader must be prepared to meet with such compound expressions as Ātma-cognition—meaning the cognition of ātma—, Veda-injunctions—meaning the injunctions of Veda,—Moksha-aspirant—meaning the aspirant for Moksha, &c. The sooner the Western public gets accustomed to such Saṃskṛit formations, the better will it get an insight into the spirit of that language and the sooner will it be initiated into the speedier comprehension of the spirit of Saṃskṛit when even a slight ability is acquired to read the Original Saṃskṛit itself.

11. The Scheme of Transliteration adopted is mostly that adopted by Monier Williams. I have found this scheme the best. It is printed on a separate page (x) for reference, as also a list of Abbreviations (ix.)

12. My bringing out a Second Volume of Introductions will depend upon the success that this Volume will meet, and the appreciation which it may receive at the hands of all lovers of Indian Thought.

13. The Printing alone of the work, by the Vaijayanti Press, Madras, by its Manager, Mr. P. Srīnivāsā Chārlu, B. A., has taken a year. It could not possibly be done under that period, considering the difficulties of gettting all the diacritical types required in several founts, that the critical publication of any important Saṇskṛit Treatise necessarily warrants. The matter of

the work being mine, the manner of the work is entirely due to the patient and earnest attention bestowed by Mr. P. Srīnivāsā Chārlu, of the above-mentioned Press. He had undertaken, for the first time, a work of this class; and now he has had experience in this direction, I believe that no other press in Madras can undertake to edit works of this nature in the thorough and workman-like manner that he has done.

A. GOVINDĀCHĀR'YA.

VEDA-GRIHAM,
(Maisūr)
Mysore, 10th December 1898.

ŚRĪ

BHAGAVAD-GITĀ.

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S COMMENTARY,

———o———

THE FIRST DIVISION

COMPRISING,

LECTURES I to VI.

ON

PSYCHOCRASY

OR

SOUL-COMMUNION.

ज्ञानकर्मात्मिकेनिष्ट्रे योगलक्ष्ये सुसंस्कृते ।
आत्मानुभूतिसिद्ध्यर्थं पूर्वषट्केन चोदिते ॥

Śrī Yāmunācharya.

'*Well-formed Wisdom in (1) thought and (2) deed, for mind-calm's reach.*'
'*And then for soul-sight's gain, the FirstSix Lectures teach.*'

Śrī Yogi S. Pārthasārathy Aiyangār.

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY.

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA

COMMENTARY.

LECTURE I.

NAMED,

'ARJUNA-VISHĀDA-YOGA',

OR

THE THEME OF ARJUNA'S

MOOD OF MELANCHOLY.

अस्यानस्नेहकारुण्यधर्माधर्मधियाऽऽकुलम् ।
पार्थं प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

Ṣrī Yāmunāchārya.

'Gīt was introduced to Pārtha who Refuge sought,
Fearing right's wrong, by misplaced love and pity caught.'

Yogī S. Pārthasārathi Aiyangār.

AUM[1]

SRĪ BHAGAVAD-GĪTĀ

WITH

SRĪ RĀMĀNUJA'S COMMENTARY.

BOW TO BLEST SRĪ RĀMĀNUJA.

Memorial verse in honor of Śrī Rāmānuja :—

"यो नित्यमच्युतपदाम्बुजयुग्मरुक्म
व्यामोहतस्तदितराणि तृणायमेने।
अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धो
रामानुजस्य चरणौ शरणं प्रपद्ये॥"

To the feet of Blest Rāmānuja,
Do I resort as (my) Refuge,—
Bhagavad[2]-Rāmānuja, Mercy's Ocean,
Who, from his love of the lotus-feet of Achyuta[3],
Regarded everything else as trivial.

1. The sacred Vedic Syllable, known as *praṇava*, uttered at the commencement of all Scriptural recitations, and written at the beginning of all Holy Works. The mysteries of this symbol are explained in the Upanishats. (vide. p. 5 of Hinduism, Introd : 1, "Five Topics," by Yogi Pārthasārathi Aiyangār).

2. This is an honorific title given to all great men and saints and sages. Its etymology and esotericism, when applied to God, will be explained further on.

3. *Achyuta* is the 1Q1st, 320th, 557th name of God, meaning chiefly, "He who does not abandon those who trust Him" (vide Bhattar's *Sahasra-nāma-bhāshya*).

PROEM BY RĀMĀNUJA:

THE LORD of ṢRI[1]; Whose essential nature is the being the sole Reservoir of all illustrious Attributes[2], the Antithesis to all evil (*hēya*[3]),—(such Attributes) as Wisdom (*jñāna*[4]), and Bliss (*ānanda*[5]);—Who is the great Ocean of the legions of the boundless, exalted and countless glorious qualities, behoving His (essential) nature, such as Omniscience (*jñāna*), Strength (*bala*), Sovereignty (*aiṣvarya*),

1. ṢRĪ is the name of the Lord's Consort, esoterically the Sophia or the Logos, the eternally-united power of Īṣvara, and doing the function of a Mediatrix between the souls and the Lord. Īṣvara symbolizes JUSTICE, and Ṣrī, MERCY. Both are united in the God-head. Ṣrī is called Ṣraddhā as in "*Ṣraddhayā devo devatvam aṣnute*" (Krishna Yajur Veda, Ka. I, Pra. 3, Pan. 11, Va. 9). For esoteric explanations, read, *Uttara-gopāla-tāpani Upanishat*, *Vishṇu Purāṇa*, *I. 9*, *117-133*, and *Kenopanishat*, III-12 (*Ṣobhamānām u Mām &c.*). Ṣrī is She who serves the Lord to serve Her creatures, *vice versa*.

2. *Kant says*:—"Reason forms the idea of God, as the *absolute* substance and union of all perfections, or as the 'most perfect being'" *Vide* Brahma-Sūtra III-2-11: *na sthānatoḥ pi parasyobhayalingam sarvatra hi*.

3. *Heya*: I have found this word difficult to render. It is derived from the root 'ha' to quit, meaning that which is to be avoided or that which should be shunned. Dr. Rajendralala Mitra says:—"When *heya* is used as an adjective, this phrase 'that which is to be shunned' is too lumbering to be used with convenience. 'Avoidance-worthy' conveys the exact meaning, and is more easy of manipulation, but it too is lumbering. A single term is wanted, and not knowing any English word of the kind, I use what appears to me to approach the nearest to the original, without being its exact equivalent." I have decided to use the word "evil," as the best and most convenient word.

4. Vide, '*satyam jñānam anantam Brahma*' (Tait. Up.; Ānanda-valli, 1).

5. Vide, '*Ānando Brahmeti vyajānāt*': Tait: Up; Bhr: valli, 6.) also, '*Raso vai saḥ rasamhy-eva &c.*' (Tait Up.; Ānan: valli. 7.) also, '*Sahiṣṛīr-amritam satām*' (Yajus, ash. 3, pra. 7.) Jñāna and Ānanda are what may be called Primary Qualities.

Constancy (*vīrya*), Power (*śakti*), and Lustre (*tejas*)[1]; Whose Divine Form is a mine of effulgence, beauty, comelinesss, (eternal) youth,and other Perfections of the Person,—beyond conception,. divine, wonderful, constant, uninjurable[2], and superb, which are immutable and accordant with His will[3]—; Who is adorned in transcendental Ornaments[4],—diverse, marvellous, countless, wonderful and permanent, worthy of Him and perfect—; Who is accoutred in illustrious divine Weapons[3], agreeing with His nature,—innumerable, of inconceivable power, eternal, beyond injury[2] an beyond praise—; Who is the beloved of Śrī,—Śrī, Who is perfect in all the multitude of limitless, marvellous and innumerable qualities such as amiability (*śīla*) &c.,—harmonizing and co-ordinating with Him in nature, form, state (regal = *vibhava*), and plenitude or empire (*aiśvarya*)—; Who has at His feet, ever singing hallelujahs, countless Illuminated Angels[5], whose essence, being, and wonderful works are in

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1. These are the 6 Chief Qualities of the Infinite one which may be called "Secondary Qualities." Spinoza says, (Def. VI):—"By God we understand an absolute infinite Being, an unchangeable Essence, with *infinite attributes*, each of which expresses an infinite and eternal essence." And Huxley remarks on this:—"God so conceived is one that only a very great fool would deny even in his heart."

C/f. '*Yathā ratnāni jaladher-asaṅkhyeyāni putraka!*

Tathā guṇādhyanantasya asaṅkhyeyā Mahātmanaḥ' (Mātsya Purāṇa).

2. The term translated here is '*nir-avadya*.' It means, *invulnerable, invincible, out of the pale of danger, above imperilment* &c.

3. There are many Upanishad passages in support of all Attributes and the Divine Form. I quote only one "*Bhārūpas-Satyasaṅkalpa, ākāśātmā, Sarvakarmā, Sarvakāmas-Sarvagandhas-Sarvarasas-Sarvamidam-abhyāttho'vāky-anādaraḥ* (Ch: Up: III-14).

4. The esoteric interpretation of the Ornament-and Weapon-symbols of the Divinity is explained elsewhere. Symbology and metaphor are the national characteristics of Āryan writings. They represent great Truths and Kosmic Facts.

5. *Sūris* or the *Nitya sūris*, the Eternals, or the eternally Free Souls, corresponding to the "Eternal Inheritances' of the Gnostics.

accordance with His will;—their delight solely consisting in rendering all service to Him, possessed as they are of a multitude of vast, eternal, uninjurable[1] and sublime attributes, past definition by speech or thought—; Who has His abode in the super-celestial Firmament[2] called *akshara* (the imperishable),—conforming with His nature, diversified, strange, endless, and abounding in objects,—means,—and localities,—of enjoyment;—that Firmament, of infinite wonderment, infinite glory, infinite extension, ever-existent and removed from harm[1]—; Whose will and pleasure, it is, to dramatically display the Universe in its modes of projection, sustentation, and dissolution—the Universe so replete with various and curious objects of enjoyment, and hosts of enjoyers thereof—; Who is Param Brahma[3], Purushottama[4], and Nārāyaṇa[5];—He (*the Lord of Śrī*), having made the kosmos from Brahmā[6] down to the immoveables[7], retired into His own Self, so that to the meditations and adorations of Brahmā, the celestials (*devas*), and the mortals, He became incognizant. But He, being the vast Ocean of infinite Mercy and Condescension, Love and Bounty, willed to assume (*material*) forms similar to those of His creatures,

1. See Footnote No: 2, P: 7.

2. This is a short description of the beatitude of the spiritual regions, for a detailed account of which, the reader is referred to the *Mahā-nārayaṇopanishat*, *Vaikuṇṭha-gadya*, *Bhāgavata*, and Lokāchārya's *Archirādi* &c.

3. 'The Great, *par excellence*,' the 669th name of God.

4. 'The Super-excellent Person,' the 24th name of God, (vide also, Pātañjala Yoga-Sūtra I.24, (which says *purusha-viśeshaḥ*)—Purusha is the common term to denote a *thinking* substance from an *unthinking* substance. *Ut-purusha*=bound soul; *uttara-purusha* =liberated soul, *uttama-purusha*= the ever-free soul; *Purushottama*= Soul Supreme=God.

5. The '*All-Comprehending*,' the 24[illegible]th name of God (*vide*, footnote, p. 2. Yogi Parthasārāthy Aiyangār's Hinduism.)

6. The Demi-urge, or the Fecundating Element of God personalized, the four-faced *Prajāpati*, the Sub-Lord for Special creations of limited systems such as a Brahmāṇḍa.

7. Minerals and plants,

without abandoning His own essential divine (immaterial) nature, and repeatedly made descents (among them) as Incarnations[1] in the several spheres (where the creatures dwelt). (So accessible) To those by whom He was worshipped, He granted their desires, to wit, any of the four-fold aspirations of man, *dharma* (meritorious work done here carrying with it the virtue of bringing future happiness, mundane or otherwise), *artha* (riches and general prosperity), *kāma* (enjoyments), *moksha* (deliverance or Salvation). The object of Incarnations is to relieve the earth of its burden (of sin and suffering), but at the same time no less is the Lord's intention thereof that He should be within reach of even people of our (sinful), description. To fulfil this purpose, He manifested himself on earth so as to be actually an Object for all men's sights to see, and performed such other wonderful acts as to captivate the hearts and the eyes of all creatures high and low. (For example, in the Avatār as Kṛishṇa) He destroyed (evil pests to society such as) Pūtanà[2] and Ṣakaṭa[3], Yamaḷa[4] and Arjuna,[5] Arishta,[6] Pralamba[7] and Dhenuka,[8] Kāḷiya,[9] Keṣi[10] and Kuvalayāpīda,[11] Chāṇūra[12] and Mushtika,[13] Thōsala,[14] Kaṁsa[15] &c.

He delighted the worlds with His looks and language overflowing with the nectar of amity and love. Such men as

1. God has five (hypostatised) aspects, *para*, *vyūha*, *vibhava*, *antaryāmin* and *archāvatāra*. Incarnations or Avatārs belong to *vibhava*. (vide p. 9 & 10 of 'Five Topics,' Hinduism, by Yogi Pārthasārathi Ayyangār).
2. Vide Vishṇu Purāṇa V-5, 7 to 11.
3. Ibid, V-6, 1 to 2.
4. Ibid, V-6, 16 to 18.
5. Ibid, V-6, 16 to 18.
6. Ibid, V-14, 1 to 14.
7. Ibid, V-9, 9 to 36.
8. Read Vishṇu Purāṇa V-8, 1 to 13.
9. Ibid, V-7, 3 to 80.
10. Ibid, V-16, 1 to 15.
11. Ibid, V-20, 31 to 41.
12. Ibid, V-15, 7 and V-20, 64 to 76.
13. Ibid, V-20, 77 to 78.
14. Ibid, V-20. 79.
15. Ibid, V-20, 80 to 88. (Also consult other works as Bhāgavata, Harivaṁsa, Gopāla-tāpani Upanishat and Kṛishṇā Upaniṣhat.

Akrūra[1] and Mālākāra[2] became most godly (*i. e.*, Saints) enraptured by the most agreeable Presence, the condescending deportment and numerous other qualities exhibited (by Lord Kṛishṇa.)

Under the pretext of having to persuade Arjuna to fight, Śrī Kṛishṇa promulgated the doctrine of Bhakti-Yoga[3], —led up to by Jñāna[4] and Karma,[5]—or that Path of Loving-Devotion which is the burthen of all the Vedānta-teaching, and by which He is indicated as The Only Object of Love, and that, loved, He Himself is The Means to lead man to the climax of his ambition, *viz.*, *Moksha* (salvation or the final liberation from all ephemeral and conditioned existences).

Thus then, when Kauravas[6] and Pāṇḍavas[7] became belligerents, He, Bhagavān,[8] Purushottama[9] and God of gods, appeared as Anthropomorph (Kṛishṇa), with a view to shower benefits on the world; and allowing Himself to be overpowered by love for His faithful dependents, gave Himself up to their service, and posted Pārtha[10] in his war-chariot, Himself undertaking the duty of the Charioteer so as to be witnessed by the whole Universe.[11]

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1. Vish-Pur. V-17, 18, 19 *(adh :)*

2. Ibid, V-19, 16 to 29.

3. Bhakti is exclusive loving devotion to God. (See Bh : Gīta-Books. VII to XII).

4. Jñāna is intellectually or psychologically realising soul and through it, God.

5. Karma is work, or performing righteous works. Detailed descriptions of Bhakti, Jñāna and Karma will appear in the sequel.

6. The descendents of Kuru,
7. The descendents of Pāṇḍu

} See Genealogical tree appended at the end of this book.

8. Bhagavān is He Who has the six *chief* attributes, described in the Proem, p. 6 and 7. Vide Vishṇu Purāṇa VI-5, 79 : '*Jñāna-śakti-balaiśvarya-vīrya-tejāṁsy-aśeshataḥ*' *&c.*,

9. *Purushottama*: read note 4, p. 8.

10. A patronymic of Arjuna, the Pāṇḍu champion of the Mahābhārata war (see Geneological Tree and note 1 p. 15).

11. *i. e.*, the Universe witnessing the spectacle of God's Sacrifice for man, ocularly demonstrated by Kṛishṇa acting, for example, the part of a servant, a chariot-driver, &c., to his faithful Arjuna.

Dhṛitaṛāshtra[1] though knowing the state of affairs to be thus, yet totally blind (not merely physically blind,—which he was—but spiritually also) questioned Sañjaya,[2] with a desire to learn of the victory of Suyodhana[3] (his own son thus) :—

धर्मक्षेत्रे &c.

1. Dhṛitaṛāshtra asked :—"O Sañjaya! what did my people and the Paṇḍavās do, assembled on the plains of Kurukshetra,[4]—the land of Dharma (righteousness),—to carry on war?"

दृष्ट्वा तु &c.

2. Sañjaya replied:—"King Duryodhana, then, (thy son), surveying the Pāṇḍava forces marshalled, approached his preceptor (Droṇa)[5] and addressed him thus :—

पश्यैतां &c.

3. "Teacher! look at this mighty army of Pāṇḍu's sons, drawn up in battle-array by thy clever pupil, the son of Drupada[6].

अत्र शूरा &c.

4. Here are heroes, famous in archery, equal in fight to Bhīma[7] and Arjuna; such as Yuyudhāna and Virāṭa and Drupada, the great-carred.

1. Lit: 'the bearer of the kingdom', the father of Duryodhana.

2. The minister, charioteer and envoy of Dhṛitarāshtra.

3. Same as Duryodhana, the son of Dhṛitarāshtra, and cousin-enemy of the Paṇḍavas.

4. A tract of land to the east of the Jamna (*yamuna*) river, in the upper part of the Doab near Dehli. Hastināpura was its capital.

5. The Brāhmaṇa instructor of the Pāṇḍavas and the Kauravas in military sciences.

6. Named Dhṛishṭa-dyumna.

7. The brother of Arjuna, the second son of Kunti.

धृष्टकेतुश्चेकितान: &c.

5. Dhṛishtaketu and Chekitāna, the Kāṣī's[1] valiant king and Purujit, Kunti-bhoja and Ṣaibya, the best of men.

युधामन्युश्च &c.

6. The heroic Uttamaujas, the dauntless Saubhadra[2], and Draupadeyas,[3] all of great cars.

अस्माकं तु &c.

7. Know, now, Dvija-chief![4] the chief men in our ranks. The commanders of my army, let me name to thee.

भवान्भीष्मश्च &c.

8. Thyself, Bhīshma and Karṇa, Kṛipa and Samitiñjaya, Aṣvatthāma and Vikarṇa, and Saumadatti with them.

अन्ये च बहव: &c.

9. And heroes, many, ready to lay down their lives for me, armed with bows and other war-implements, all versed in the arts of war.

अपर्याप्तं तत् &c.

10. *Our* strength under Bhīshma's command would seem inefficient before *their* strength under Bhīma's command!

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1. Kāṣi = Vārāṇasi = Benares.

2. The son of Subhadra and Arjuna = Abhi-manyu.

3. The sons of Draupadi = (1) Prativindhya by Yudhiṣṭhira, (2) Sūtasoma by Bhīma, (3) Ṣrutakīrti by Arjuna, (4) Ṣatānīka by Nakula, and (5) Ṣrutasena by Sahadeva. (See Geneol: Tree at end of Book).

4. Dvija = twice-born, the Brāhmaṇa, and other classes invested with the sacred thread.

अयनेषु च &c.

11. Do all of ye (then), each, posted to his division, in the army, forsooth fortify Bhīshma,".

तस्य संजनयन्हर्षं &c.

12. "The Kuru ancestor, the famous oldBhīshma then, to infuse cheer into him (Duryodhana), made a lion's roar and blew his conchshell.

ततः शंखाश्च &c.

13. (Following suit), there rang in the air deafening notes sent from other conches, drums and tabors (*paṇava*), trumpets (*ānaka*) and cowhorns (*gomukha*).

ततः श्वेतैर्हयैर्युक्ते &c.

14. Thereon Mādhava[1] (Śrī Kṛishṇa) and Pāṇḍava (Arjuna), seated in their huge war-chariot, drawn by milk-white chargers, blew their divine conches.

पांचजन्यं &c.

15. Hṛishīkeśa[2] (blew) his Pāñchajanya,[3] and Dhanañjaya[4] his Devadatta,[5] and Vṛikodara (Bhīma)

1. The 169th and 741st name of Vishṇu—the husband of 'Mā' or Lakshmī, signifying that Mādhava stands in the relation of both Father and Mother to the universe. (Vide Bh. Gī. verse 17, Bk. IX); also it is said: "*Mā vidyā cha hareḥ proktā tatrā iśo yato bhavān, tasmān-Mādhava nāmāsi dhavas-svām-iti śabditaḥ*;" also "*Maunāddhyānācca yogācca viddhi Bhārata! Mādhavam*" (Bhārata, Ud. Parva,—69, 4).

2. The 47th name of Vishṇu, lit. the "Ruler of the senses." *Harivaṃśa* has, "*Hṛishīkāny-indriyāṇy-āhuḥ teshām īśo yato bhavān, Hrishīkeśas-tato Vishṇuḥ*," &c.

3. The "nom de guerre" of Kṛishṇa's conch, made from the bones of giant Pañchajana of the ocean.

4. Lit, "The Conqueror of Wealth,"—an epithet of Arjuna.

5. The "nom de guerre" of Arjuna's conch (a Divine gift.)

6. Lit, "He who has fire in his stomach."

of terrific deeds sounded his Paunḍra, the huge conch.

अनंतविजयं &c.

16. And Rāja Yudhishṭhira,[1] Kunti's son, his Ananta-vijaya,[2] and Nakula and Sahadeva, their Sughosha[3] and Maṇipushpaka[4] (respectively they blew).

काश्यश्च &c.

17. Kāṣya and Parameshvāsa, Ṣikhaṇḍī the great-carred, Dhṛishtadyumna and Virāṭa, Sātyaki the invincible,

द्रुपदो &c.

18. Drupada and the Draupadeyāḥ, Saubhadra the mighty-armed, all, O Lord of Earth (Dhṛitarāshtra)! each his conch-shell, sounded.

स घोषो &c.

19. The din rent the hearts of Dhṛitarāshtra's men, filled the earth below and the vault (above).

(Sañjaya): "Duryodhana himself, witnessing the strength of the Pāṇḍavas under the auspices of Bhīma, and his own strength under Bhīshma, and then submitting to the notice of his master (Droṇa) the perfection of strength on Bhīma's side to win victory over him, and defect in his own strength against obtaining victory (over the opposite side), felt inwardly grieved. Bhīshma understanding this, sent up a lion's roar and blew his conch followed by a tumult of sounds emanating from (beating) drums, (blowing) conches, &c., as if indicative of (coming) success—in order to

1. The eldest son of Kunti. Lit, "the Steadfast in battle".
2. Lit, "Eternal Victory."
3. Lit, "Sweet-toned."
4. Lit, "Flower-gemmed" or "Gem-flowered."

cheer up Duryodhana. On hearing this, Pārtha's[1] Charioteer, the Lord of all lords[2] (Śrī Kṛishṇa) and the rider in the chariot, *viz.*, Pāndu's son (Arjuna), both posted in their majestic car—fit to conquer all the three[3] worlds with—sounded their respective conches, named the Blissful Pāñchajanya and Devadatta, which shook the three worlds. Then did Yudhishṭhira, Vṛikodara (Bhīma), &c., each blow his instrument. The uproar caused went cleaving into the hearts of Duryodhana and of thy other sons, and all. Dhṛitarāshtra's men thought: 'the Kuru army is as good as already destroyed.'!" Thus did Sañjaya narrat/ to Dhṛitarāshtra who was longing for his sons' success.

अथ व्यवस्थितान्दृष्ट्वा &c.

20. "Then did Pāṇḍava[4]-the Kapidhvaja,[5]-seeing the hosts of Dhṛitarāshtra drawn up, and seeing the shower of arrows falling fast, raising his bow,

हृषीकेशं &c.

21. Address Hrishīkeśa[6] this—wise:—'O Lord of Earth! Achyuta[7]! do Thou place my chariot between the two armies,

यावदेतान्निरीक्ष्येऽहं &c.

22. That I may see who those are that stand prepared

1. Epithet of Arjuna, being a descendant of Pṛithu-Chakravarti.

2. Sarveśvareśvaraḥ = The 97th name of Vishṇu. "*Yatra devānām adhi-Deva āste*," (Kaushītakī Brāhmaṇopanishat), "*Tam daivatānām Paramañcha Daivatam*" (Śvetāśvatara: Up.)

3. Bhūḥ, Bhuvaḥ, Svaḥ = the Earth, Intermediate Regions and Heaven; or the Terrene, Āerial and, Celestial plains.

4. Descendant of Pāṇḍu (= Arjuna).

5. Lit., "the monkey-bannered," Arjuna's war-standard bearing a monkey's figure thereon.

6. Kṛishṇa's name, see note 2, p. 13.

7. Do. see note 3, p. 2.

to fight; between whom and me is the contest to be when battle begins?,

योत्स्यमानानवेक्षेऽहं &c.

23. That I may cast my look on those who are going to fight,—come here, as they are, to please the evil-minded Duryodhana.'

(Sañjaya continues) एवमुक्तो &c.

24. "O Bhārata[1] (*i. e.* Dhṛitarāshtra)! Gudākeṣa[2] thus addressing, Hṛishīkeṣa planted the splendid chariot between the two armies,

भीष्मद्रोणप्रमुखतः &c.

25. So that it may be within sight of Bhīshma, Drōṇa and other leaders and rulers of countries, and said: 'See thou, Pārtha! these Kurus, assembled here.'"

After making a survey of the party of Dhṛitarāshtra ranged in battle-order, (Arjuna) the son of Pāṇḍu,—he on whose standard is that monkey (Hanumān) which set Lanka on fire,—wished Him, Kṛishṇa, to plant his chariot between the two armies;—(wished Whom? no less a Personage than) Him, The Treasury of such attributes as wisdom, strength, lordliness, constancy, power and lustre;—Him, to Whom His will-created Kosmos, in all its (triple) aspects of inception, development and decline is but sport;—Him, who is Hṛishīkeṣa[3];—Him, the Supreme Governor, the Exterior and Interior of all beings high and low;—Him, Who (so *high*, yet) *descended*, out of His condescending love for His faithful, (so low as even) to be Arjuna's *Chprioteer*, carrying out Arjuna's orders to station his car in

1. The descendant of Bharata.
2. A name of Arjuna. Lit., "Curl-haired or Sleepless."
3. Kṛishṇa, see note 2, p. 13.

such a commanding position as to admit of a good view being had of all the belligerents, and within the range of the vision of such heroes as Bhīshma, Droṇa &c., and Kings of territories. He, Kṛishṇa, said (after this) to Arjuna, —'See then, what chances there be for thy relatives' success (over thee)!'.

तत्रापश्यत् स्थितान्पार्थः &c.

26. Pārtha[1] saw there his sires and grandsires, preceptors, maternal uncles and brothers, sons and grand-sons; and comrades as well.

श्वशुरान्सुहृदश्चैव &c.

27. Also fathers-in-law, and friends and kinsmen, distributed in both the armies.

कृपयापरयाविष्टो &c.

28. Overcome by compassion, Arjuna became sad and spake thus :—'Beholding my own people standing to fight, O Kṛishṇa!,

सीदंति मम &c.

29. My limbs quake, my mouth dries up, my frame quivers and my hairs stand on end[2].,

गांडीवं स्रंसते &c.

30. The Gāṇḍīva[3] slips from my hand, my skin burns hot, my legs seem to totter, and my head seems to swim;

1. Arjuna, see note 1, p. 15.
2. Known as horripillation.
3. The name of Arjuna's bow.

निमित्तानि &c.

31. Keṣava[1]! also do I perceive inauspicious omens; what good can follow from my people's carnage in war?

न कांक्षे &c.

32. Kṛishṇa![2] I desire no victory, no empire, no delights. What use, Govinda![3] is to rule and to enjoy? (what use) is life itself?

येषामर्थे कांक्षितं &c.

33. For whom we seek (by fight) possessions, joys and comforts,—those very men, risking lives and fortunes, stand for contest! (*viz*):

आचार्याः &c.

34. Preceptors and sires, sires' sons and sires' sires, maternal uncles and fathers-in-law, grandsons and brothers-in-law, and others likewise, (our) cognati.

(एतान्न हंतुमिच्छामि &c.)

35. Madhusūdana![4] I would rather that I were killed than that I should desire to kill these, even if all the three worlds were to be my reward;—let the earth alone.

---

1. The 23rd and 654th name of God. The etymology is given thus in Harivaṃsa:—"*Ka iti Brahmaṇo nāma īśoऽham sarva-dehinām, āvāntaravāyge sambhūtau, tasmāt Keṣava nāmavān.*"

2. The 58th and 554th name of God. Its etymology is 'Kṛishir-bhūvācakaṣ-ṣabdo ṇaścha nirvṛiti-vāchakaḥ, Kṛiṣhṇastad-bhāva-yogācca &c., (*Bhārata, Ud. Parva.* 69-5).

3. The 189th and 543rd name of God. Its one etymology is 'Nashṭāñca dharaṇīm pūrvam avindañca guhām gatam, Govinda iti ten-āham &c.

4. The 74th name of God. one etymology is "*Madhur-indriya nāmā sa tato madhu-Nishūdanaḥ.*"

निहत्य &c.

36. Janārdana![1] what satisfaction derive we from laying low the hosts of Dhṛitarāshtra? To slaughter these enemies is to take sin to ourselves.

तस्मान्नार्हा वयं &c.

37. Hence 'tis not meet for us to despatch the party of Dhṛitarāshtra along with our kinsmen. How, Mādhava[2]! can we be happy by slaying our own people?

यद्यप्येते &c.

38. Hearts overrun with greed, it is thus *they* fail to perceive the danger entailed by extinction of their race, nor do they realize the treachery involved in the betrayal of friends.

कथं न ज्ञेयमस्माभिः &c.

39. How should we *ourselves*, therefore, not know to avoid this sin (treachery &c.,) knowing as we do the hazard, the extinction of a race must run?

कुलक्षये &c.

40. When race declines, its eternal canons of righteousness (*dharma*) also do decline;—when righteousness declines, irreligion (or wickedness= *adharma*) rampant, doth prevail.

अधर्माभिभवात्कृष्ण &c.

41. When unrighteousness holds sway, Kṛishṇa![3] the family-women become scandalized. And when women become evil, Vārshṇeya![4] the result is the intermingling of castes.

1. The 128th name of God. One etymology is '*Dasyu-trānāj-Janārdanaḥ*' (Bhārata. Ud. Parva. 71-6.)

2. See note 1, p-13.

3. See note 2, p-18.

4. A name of Kṛishṇa being a descendent of the race called Vṛishṇi (See Geneal. Tree at end of book.)

संकरो नरकायैव. &c.

42. The intermingling is verily damnation to both the caste-demolishers and the caste itself. For, deprived of the offerings of food, water and rites, the manes (*pitarah*)[1] of these (men) do indeed fall.

दोषैरेतैः &c.

43. By the faults of these caste-breakers,—the authors of interminglement,—the ancient race-rules as well as the caste-rules of morality (*dharma*) are disregarded (and broken).

उत्सन्नकुलधर्माणां &c.

44. For those, from whom their clan-laws have departed, O Janārdana![2] permanent residence in Naraka[3] results. So do we hear.

अहो बत &c.

45. Alas! Coveting possessions and enjoyments, 'tis strange that we thought of committing atrocious sin by attempting to massacre our kinsmen!

यदि मामप्रतीकारमशस्त्रं &c.

46. Immense benefit it would be to me if, unresisting and unarmed, I be killed on the battle-field by the armed hosts of Dhṛitarāshtra!'

एवमुक्त्वार्जुनः &c.

47. So saying, did Arjuna, agitated with grief, let go his arrowed-bow, and sat down in his car between the two armies."

---

1. Departed ancestors, to whom periodical offerings of food &c., are made by the surviving relatives.

2. See note 1 p. 19.

3. Places where sins have to be atoned for by suffering. The *Infernum*, or the *Hades*.

(Sañjaya tells Dhṛitarāshtra).

'Pārtha,[1]—the most noble-minded,[2] the most compassionate, the eternal-kinsman, and the most virtuous,—albeit often subjected by thee, along with his brothers, to horrid acts of treachery, with intent to kill—such as for instance, the burning them up in a lac-made house[3] &c.,—albeit thy knowing that, by him (Pārtha), the destruction of all thy people is certain,—by the fact that *he* has the help of Parama-purusha[4] Himself present with him—(yet, Pārtha) looked on them all with feelings of friendship for kinsmen, and overcome by pity, and by fear lest right (or righteousness) may suffer, he shrank within himself and said:—'In no case whatsoever shall I fight.' So saying, he became most dejected (in mind), affected with grief at the thought of separation from kin, and letting go his arrowed-bow, sat himself down in his car.

OM TAT SAT.

Thus closes the First Lecture,
with *Rāmānuja's* Commentaries,
called, the Book of *Arjuna's* Mood of Melancholy,
in the colloquy between *Śrī Kṛishṇa* and *Arjuna*,
in the Science of *Yoga*,
in the Divine Knowledge of the *Upanishads*,
or the Chants of *Bhagavān*,
The *Bhagavad-Gītā*.

——:o:——

1. Name of Arjuna, (See note 1. page 15.)

2. Or 'deep-minded (*mahā-manāh*).' So called because he knew the God-ship of Kṛishṇa (Vide *Bhagavad-vishaya* vol. II, pp. 954-55).

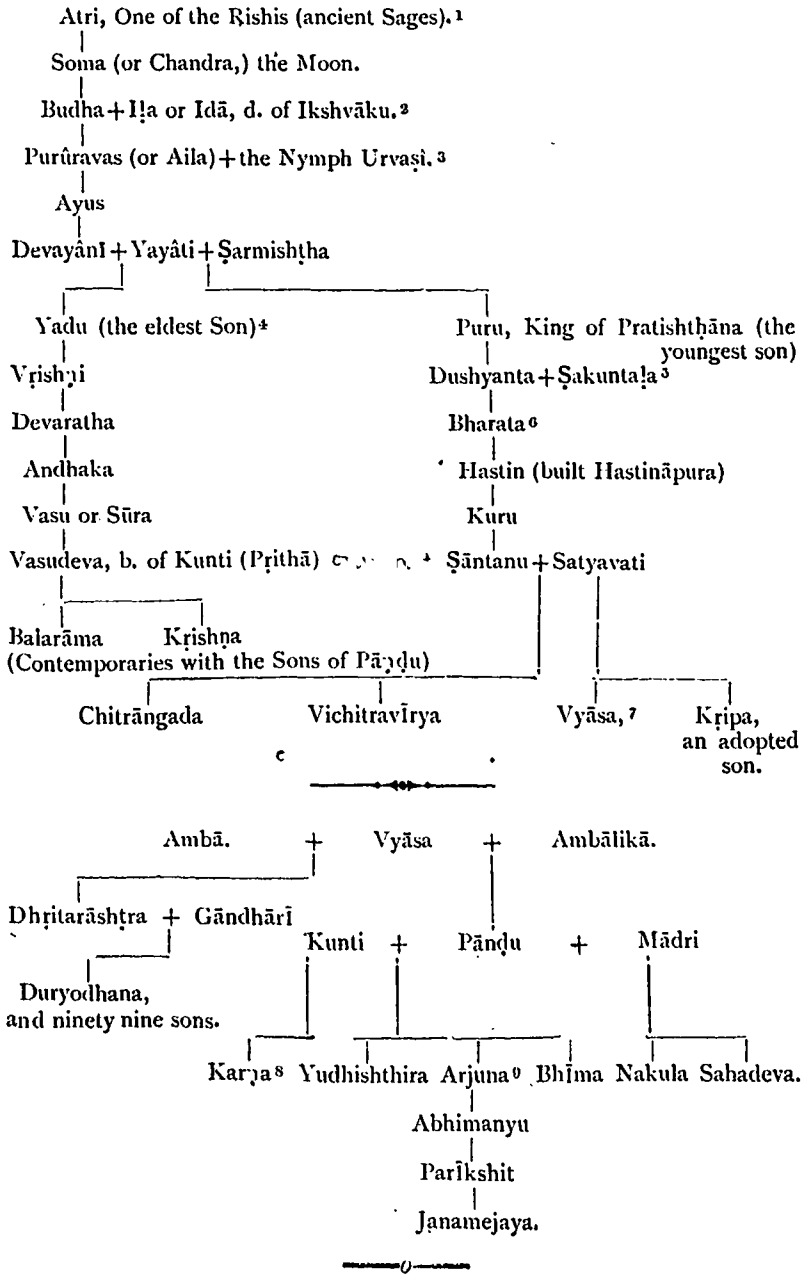
3. Such a mansion was built in Vāraṇāvata for the reception of the Pāṇḍava princes, by Purochana, at the instigation of Duryodhana, with the object of burning them alive, when asleep, after a festival. Warned, however, by Vidura, they knew the insidious character of the plot, and made their escape by an underground passage. Purochana was burnt instead. (See *Mahābhārata* I. 5864).

4. *Parama-Purusha* = Synonym *Purushottama* (See note 4, p.8.):—*Purusha* means etymologically He who grants abundance: "*puru*=*bahu*, *sanoti*=*dadāti*." Thus Parama-Purusha means the Supreme all-Giver.

THE GENEALOGICAL TREE

OF

DESCENT OF THE LUNAR DYNASTY.



EXPLANATIONS OF THE TABLE.

The line down to Ṣantanu has many omissions. The full line is given in Professor DOWSON'S "Classical Dictionary of Hindu Mythology," S. V. Chandra-vaṃsa. Bhīshma was a Son of Ṣāntanu by a former wife, the goddess Gangā, whence he is sometimes called *Gāngeya*. Another name, Ṣāntanava, is from his father, Ṣāntanu.

(1.) They are usually numbered as seven, and are represented by the 7 stars of the Great Bear (*Ursa Major*). The hymns of the Vedas were revealed to them.

(2.) Son of the Manu Vaivasvat, who was the Son of Vaivasvat, the Sun. Founder of the Solar dynasty.

(3.) A celestial nymph mentioned in the Rig-veda. The loves of Purūravas and Urvasī are the subject of Vikramorvaṣī, a drama by Kāḷidāsa.

(4.) From Yadu, Kṛishṇa is called Yādava, as being a descendent.

(5.) The heroine of Kāḷidāsa's drama of that name.

(6.) From him India is sometimes called Bhārata-varsha, the kingdom of Bharata.

(7.) Vyāsa was the Son of Satyavatī, but not Ṣāntanu. His father was the Sage Parāṣara: he was therefore the half brother of Vichitravīrya.

(8.) Karṇa was the Son of Kuntī, also called Pṛithā, by Surya, the Sun, before her marriage with Pāṇḍu.

(9.) Arjuna visited Kṛiṣhṇa at Dvārakā, and there he married Subhadra the Sister of Kṛiṣhṇa. Abhimanyu was her Son from this marriage. He was killed in the great contest of the rival princes, but the kingdom of Hastināpura descended to his son Parīkshit. The City of Hastināpura was about fifty seven miles N. E. of Delhi, on the banks of an old bed of the Ganges. It is now in ruins.

7. Adopted from Davies.

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY.

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA COMMENTARY.

LECTURE II.

NAMED,

SĀṄKHYA-YOGA,

OR

INQUIRY INTO THE NATURE OF SOUL.

"नित्यात्माऽसङ्गकर्मेहा गोचरासाङ्ख्ययोगधीः ।
द्वितीयेस्थिताधिलयच्चा प्रोक्तातन्मोहशांतये ॥"

Ṣrī Yāmunāchārya.

'Wisdom:—(1) Soul's' ternal'ty, (2) work of unselfishness,
'And (3) mind-calm, Book Two taught, to cure his foolishness.'

Yogī S. Pārthasārathi Aiyangār.

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

SECOND LECTURE.

THE SĀṄKHYA-YOGA.

Sañjaya Continued :—

तं तथा कृपयाविष्टम् &c.

1. "Madhusūdana,[1] seeing Arjuna so deeply moved by compassion, and eyes suffused with tears and so sad, addressed him thus:—

कुतस्त्वा कश्मलमिदं &c.

2. 'Arjuna! What causes thee this ill-timed melancholy, hateful to philosophers, a block to Svarga,[2] and affecting (thy) reputation?

क्लैब्यं मास्म गमः पार्थ &c.

3. Get thou not unnerved, Pārtha[3]!; it doth not become thee. Weakness of heart is undignified. Hence, Parantapa![4], shake it off and rouse thyself up.

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1. See note 4-p. 18.
2. Higher-world or celestial conditions of eternal unalloyed bliss = *moksha*.
3. *i.e.*, Arjuna (See note 1, p-15).
4. Epithetic for Arjuna, signifying 'the foe-harasser.'

Śrī Bhagavān[1] deprecates the ill-timed despondency of Arjuna, and counsels him to shake it off, and stand up for battle inasmuch as his is a sadness which is felt out of place; (a sadness) uncountenanced by wise men; (a sadness) antagonistic to higher-world[2] interests; (a sadness) inglorious and ignoble; and (a sadness) which can only spring from a faint heart.

Arjuna not appreciating the wise counsellings of Bhagavān,—because he was still agitated with sentiments of friendship and pity, and with dread of what may be right and what may be wrong—, again delivered himself thus :—

कथं भीष्ममहं संख्ये &c.

4. Madhusūdana![2] How can I, with darts, fight against Bhīshma[3] and Droṇa?[4] O Striker of foes! are they not (on the other hand) fit to worship?

गुरूनहत्वा हि &c.

5. Than killing these noble-souled teachers, it is in

1. Bhagavān = Epithetic for God (See note 8 p. 10); also read Vish: Pur āṇa VI-73 to 79. '*Bha*' implies the Cherisher and Supporter of the Universe, '*Ga*' implies, the Leader, Impeller or Creator. '*Bhaga*' indicates the six properties, dominion, might, glory, splendour, wisdom and dispassion. '*Va*' implies that the Spirit dwells in all, and all dwells in It.

2. See note 4, p. 18.

3 & 4. Both are preceptors of Pāṇḍavas and Kauravas. Bhīshma is the son of Śāntanu (See Geneal: Tree at end of Lec: I) and is a Kshatriya. He is called Bhīshma or "the Dreadful" because of his vow in abdicating the kingdom of his father in favor of a step-mother's sons. He is one of the leading characters of the Mahābhārata, a model of faithfulness and loyalty. In the great war he became the generalissimo of the Kaurava army. He was mortally wounded by Arjuna on the 10th day.

Droṇa is a Brāhmaṇa by birth, the son of Rishi Bharadvāja. After his leaving the court of Pāñchāḷa in disgust, he was entrusted by Bhīshma with the education of the five Pāṇḍus and the hundred young Kuru princes. He assumed command of the Kuru army after Bhishmā's disablement.

4. That is, Bhīshma and Droṇa.

this world by far nobler to subsist by mendicancy; than that by killing them I should have to taste blood-tainted happiness of riches and lusts.

न चैतद्विद्मः &c.

6. Those same hosts of Dhṛitarāshtra, by killing whom we desire not to live, are confronting us. We do not know whether we may conquer them, or they us. Which then is better for us? (begged food or blood-bought food?)

कार्पण्यदोषोपहतस्वभावः &c.

7. My disposition troubled as to whether it is not selfishness (to kill and live), whether it is not sin (to kill), and lacking in the knowledge as to what Dharma consists in, I ask Thee. Tell me decisively as to what is best. (For), am I not Thy disciple? Command Thou me, Thy servant (*prapanna*).[1]

नहि प्रपश्यामि &c.

8. Though I obtain unrivalled sway over this prosperous earth, though I obtain even sovereignty over the Suras,[3] I do yet indeed fail to see that which could assuage my sense-withering[2] affliction.'

Sañjaya continued:—

एवमुक्त्वा हृषीकेशं &c.

9. So speaking to Hṛishīkeśa,[4] Gudākeśa[5] the

1. *Prapanna* is a term which will be found fully explained in the sequel, (Lects: viii, ix and xii).

2. Meaning affliction or grief which deprives one of his faculties.

3. Or Devas, the celestials.

4. See note 2, p: 13 (a name of God).

5. Epithetic for Arjuna meaning "the Sleepless."

Harasser of foes, saying to Govinda[1] : 'I will not fight', kept silent. Strange indeed!

(Arjuna said) :—'How can I slay venerable teachers, such as Bhīshmā and Droṇa? The pleasures to which they are wedded, how am I better to enjoy, by taking their places? Pleasures, aye! dripping with their blood! Let it be that we prepared for war and withdrew, and that the hosts of Dhṛitarāshtra put a violent end to us; for it seems to me more honorable to be killed by those not knowing right and wrong, than an unjust victory obtained by *our* destroying them. So saying, and reverently and most humbly approaching the feet of Bhagavān, Arjuna appealed to him thus :—'What is decidedly the best for me,—Thy disciple and Thy-refuge-seeker—deign to tell me.' Finding Arjuna thus helpless by misplaced sentiments of friendship and sympathy; finding him mistaking a lawful *kshatriya* war to be unrighteous; and seeing him also suppliant, desiring to know what is Right *(dharma)*; Bhagavān Paramapurusha thought that the infatuation under which Arjuna was labouring would not leave him unless the knowledge was imparted to him that the prosecution of a (lawful) warfare preceded by a knowledge of *ātmā* (soul)—but carried on without any interest in the result—, would itself constitute the means to self-realization (*ātma-prāpti*). And in this manner was this Science of the Soul (*viz.*, BHAGAVAD-GĪTĀ) introduced by the All-perfect and Supreme Spirit.

It is this that the verse :

"Gīt was introduced to Pārtha, who refuge sought,
Fearing rights' wrong, by misplaced love and pity caught,"[2]
declared.

1. Govinda : vide note 3, p. 18.

2. 5th verse, Yāmunāchārya's *Gītārtha-Sangraha*.

Sañjaya continued :—

तमुवाच हृषीकेशः &c.

10. "Bhārata[1]! with a smile did Hṛishīkeśa[2] regard him (Arjuna), who thus stood sad between the two armies ; and He spoke to him these words :—

Beholding Arjuna overwhelmed with grief at not knowing the distinction between the true nature of body (matter) and soul (*ātmā*), and yet discoursing in a fashion that one, with a knowledge of soul existing as apart from body, would adopt,—a position of conflicting views for Arjuna—; beholding him, suddenly languishing into inactivity when both the armies were ready to engage in war, Paramapurusha lectured to him smilingly, commencing from verse:

'Never at all was, that I was not &c;[3]

and ending with,

'I shall deliver thee from all sins &c.'[4];

embodying the three-fold doctrines of *Karma-Yoga*[5], *Jñāna-Yoga*,[6] and *Bhakti-Yoga*[7], which are the Means for acquiring

1. Dhṛtarāshtra.

2. See note 2, p. 13.

3. The 12th verse, Lec : ii.

4. The 66th verse, Lec : xviii (the last Book of Bh : Gitā).

5. *Yoga* here means method, path or means. '*Karma-Yoga*' is thus 'the Method of Works' or doing deeds of virtue as inculcated in Scriptural and other ethical codes.

6. '*Jñāna-Yoga*' is 'the Method of Knowledge,'

7. '*Bhakti-Yoga*' is 'the Method of Loving Devotion.' By these Methods one is to *know* (1) his Soul, (2) *know* his God, and (3) *find* them. I use the word 'find' so that it might suit the *moksha*-idea of any of the three Schools, Dvaita, Advaita or Vishishtādvaita.

Throughout my translation, I retain the original expressions *Karma-Yoga*, *Jñāna-Yoga*, and *Bhakti-Yoga*, as for as possible, the convenience of which will be evident.

the true knowledge of Ātmā (soul) Paramātma[1] (Supreme Soul = God), and for attaining them.

Smilingly means, (that Kṛishṇa discoursed on these most abstruse subjects of philosophy and religion) as if it were but a pleasant recreation.

Śrī Bhagavān (Kṛishṇa), to Arjuna :—

अशोच्यानन्वशोचस्त्वं &c.

11. 'Thou dost mourn for those thou shouldst not mourn for. Yet dost thou speak words of wisdom. The wise grieve not either as respects bodies (*gatāsūn*)[2] or as respects souls (*agātāsūn*[3] = ātmā).

Thou dost lament for those regarding whom thou hast no reason to lament. Judging by thy own utterances in such verses as "Verily the *manes* (*pitaraḥ*) of these men fall, deprived of (offerings of) food, water, rites &c" (i-42)., thou sayest wise words, implying that thou art enlightened enough on the subject of the distinction between the nature of body and the nature of soul. To those then who are knowers of this distinction between body-nature and soul-nature, there can never be the slightest reason for expressions of grief. Body as body being a lifeless thing, and soul as soul being life itself, *neither* can be the cause for any regret, to those who understand their true natures. Grief to thee is a contradiction; for on the one hand, thou givest vent to it where

1. Supreme Spirit, the Unexcelled or the Peerless Spirit.

2. *Gatāsu* : *asu* = life, *gata* = entered ; hence that which life enters into is *gatāsu*, or matter (body) which life-energy vivifies. All matter can only form, cohere, separate, organize, transform &c., only by means of the life-force.

3. Ātma, is lit : *self*, it means soul, spirit, mind, God &c., according to context. I would prefer to keep the original term where it is likely to mean either individual soul or God, or that which is 'spirit,' as differentiated from 'matter.' Where it means 'individual spirit,' I translate ātmā as 'soul' instead of 'self.'

thou hast to destroy these (men before thee); but that grief hath no place when thou dost descant on questions of *dharma* and *adharma* (or moral and non-moral questions), inasmuch as such questions can only arise on at least a hypothetic knowledge of a distinction between soul and body. It is thus evident, thou dost not know the nature of body, nor the nature of the eternal soul, nor dost thou seem to know those righteous laws (*dharma*) which regulate why wars are undertaken. For when righteousness is the basis of all principles of warfare, engagement therein is itself a means for soul-realization. The secret consists in not embarking on war (or any other undertaking) *with a motive for reward.* A war conducted thus with no (selfish) interest in the result (but solely conducted as a matter of duty, a duty demanded for the righting of wrongs), is surely a passport to realize the true nature of soul.

The soul is not that which springs anew into existence, as a product of material combination (or organization), nor is it one that passes into extinction (or annihilation) when but a material process dissolves, called death. For soul has neither births nor deaths. Hence as respects the soul, thou hast no cause to lament; nor hast thou cause to lament for body, for by nature it is insentient and is in constant flux. The inherent characteristics of bodies are such that at one time they come into being and at another time go out of being (*i. e.*, according to the ideas our senses give us regarding matter).

To begin with, listen to the nature of souls.

न त्वेवाहं जातुना सं &c.

12. Never at all[1] was, that I was not, or thou or these

1. The particles '*tu*' and '*eva*' (meaning 'never at all') emphasizes God's eternality. Though souls are also eternal, this emphasis is wanting

rulers of men (were not[1]). Never (will we all) again not going to be[2] hereafter.

As for Me, the Universal Lord (Sarveṣvara[3]) there is never 'nay' to My having been in all the eternity anterior to the present. I always *was*. So is thyself and all these in thy front;—all souls (in short) under My control (*iṣitavyāḥ*) and informers of bodies (*kshetrajñas*). Nor are all of us,—Myself, thyself and all,—not going to be in the future. We shall all be for ever in the future eternity. As indubitably ever-existent am I,—the Universal Lord (Sarveṣvara),[3]—the Supreme Spirit (Paramātmā)[4], so also should you all, the matter-informing souls, be understood as ever-existent.

It is thus evident that (1) the fact of the soul being distinct from Bhagavān[5] Sarveṣvara (God), and (2) the fact of the multiety of souls, have been declared (in this verse) by Bhagavān[5] Himself. For, this is an occasion when (like the teacher to his pupil), eternal truths are imparted to one with the object of removing the cover of all his ignorance. And on such an occasion, the distinctions such as *I, thou, we all*, &c., are made (thus showing that souls are many and they are different from God; and it is this that Kṛishṇa is now teaching Arjuna).

(A brief statement of objections to the interpretations above made, and refutations thereof now follow):—

in their case inasmuch as to show that souls are *subject* to transmigration, whereas God is *not*. Cf: this verse with St John's Revelation I-8 "I am Alpha and Omega, the beginning and the ending," saith the Lord, "which is and which was, and which is to come, the Almighty."

1. *i.e.*, as *ātmās*, or spirits, we are all eternal *a parte ante*.

2. Eternal *a parte post*.

3. This is the 97th name of God, meaning etymologically the Instantaneous Saviour of the faithful.

4. The 11th name of God; one etymology is the Un-excelled or Peerless Spirit.

5. The 563rd name of God, meaning the All-good, All-worshipful; see also note 1, p. 28.

1st. *Aupādhika-bheda-vāda*, or the Controversy which holds the doctrine that all duality is caused by *upādhi* [1] (limitations or conditions):—

In the matter of the Controversy that duality (or that souls are different from God) is caused by *upādhi*, we ask why, at a time when instruction of veritable monistic knowledge has to be imparted, the *upādhi* attitude, (that of Kṛishṇa being different from Arjuna and so on) is still maintained (by Kṛishṇa)—an attitude clearly warranting the dualistic doctrine? Why any *upādhi* should, at such time, be allowed at all to interfere with the monistic truth? The teaching then, of Bhagavān, indicating the dualistic position (that souls are many, and they are distinct again from God) is thus a veritable axiom. That such is the case, receives support from such Śruti[2] texts as: 'That Eternal among the eternals, that Intelligent among the intelligents that One among the many, is He who grants desires &c.'[3]

2nd. *Ajñāna-kṛita-bheda-dṛishti-vāda*, or the Controversy that the perception of duality is caused by *ajñāna* (ignorance or nescience or a-knowledge):—[4]

1. A brief explanation of these technical terms and of the nature of the controversies of the Indian philosophers is very necessary to enable the reader to intelligently follow Rāmānuja's arguments:—

Upādhi is that which limits, binds, conditions, circumscribes, environs, veils, obscures, contracts, dulls, fetters &c., or that which, in short, checks, bridles, restricts or obstructs freedom, and is that by which Unity is supposed to appear as Duality or Multiplicity.

Aupādhika-bheda-vāda, is the argument of the Monistic *(advaita)* Philosophers asserting that all the duality (or plurality or diversity) manifested in the Universe is due to Upādhi or some inexplicable limiting condition. This argument belongs to the Schools of Yādava and Bhāskara. Read Commty: to xiii-2.

Rāmānuja may now be followed.

2. Śruti is the Vedas, the Āryan Scriptures or Revelations. I shall use the Samskṛit term itself throughout my translation, as it is convenient.

3. Ka: Up: ii-5, 13, and Sve: Up: vi-13.

4. This argument belongs to the Śankara School. It maintains that the dual appearance of the universe is unreal. The unreality is caused by ignorance.

If this be the case, then we contend that for Paramapurusha (Supreme Spirit=God),—Who has definite knowledge of all things, and Who must be credited with the absence of all ignorance inasmuch as He ought to possess the true experiential knowledge, which (according to you) is that *ātmā* (soul) is (one, because), attributeless (*nirviṣesha*)[1] immutable (*kūtastha*)[2], eternal (*nitya*)[3] &c., (for Paramapurusha, who possesses this monistic knowledge) to deceive Himself by believing in the dualistic position caused by ignorance, and then to practically teach it to others, is most untenable.

If it be again contended that the persistence of dual notion in Paramapurusha—in Whom the true monistic knowledge is inherent—is no objection, as in the case of a burnt cloth[4], we reply that this cannot be a tenable ground. For an example, we say that in a mirage, which is not water, the notion that it is water may continue, but no one would (with that *dual* notion) attempt to pursue the mirage in order to fetch water therefrom! Hence even though duality may persist (according to you) even after it has been proved false by monistic knowledge, yet no one with the conviction of the certainty that dualism is unreal, would yet deliberately proceed to *teach* (the same.) (Because, *teaching* from the monistic stand-point is impossible, as *teaching* demands the recognition, at the outset, of a real duality between person and person, between thing and thing).

1. *Nirviṣesha* :=void of attributes or qualities.

2. *Kūtastha* :=the immovable or the steady, the stable.

3. *Nitya* :=the eternal, or that which is not affected by time. These three terms put together mean the *noumenal*, which is beyond *space*, *causality* and *time*.

4. The idea is that when a piece of cloth is burnt, and is left undisturbed, it still retains the semblance of the cloth, the texture, form &c., so that though it is burnt up, the appearance that it is cloth still persists. And so it is argued that 'though monistic knowledge is in God, dual knowledge still persists in Him.' Thus the Monistic Philosopher contends.

Nor can you maintain that Īṣvara[1] was *once* ignorant, and that He *came* to possess true knowledge (*i. e.*, monistic knowledge) *after* acquaintance with Ṣāstra[2], and that therefore it might fairly be supposed that the dualistic knowledge which Īṣvara had in his ignorant stage, might yet continue even after the dawning of monistic knowledge, coming to him from Ṣāstra.[2] For, to maintain such a position would be to contradict all Ṣruti[3] and Smṛiti[4] declarations, such for example:—"Who is All-knowing and All-understanding"[5]; "Transcendent is His power, and verily varied; so it is heard. Knowledge, strength, and capacity for action are natural (to Him)"[6]; "*I* know, Arjuna! all the beings of the past, of the present and of the future; but *Me*, no one knows"[7]. Again, it must be asked (*i.e.*, we ask you), that—admitting that Paramapurusha and all the line of the Apostolic succession of Preceptors (*guru-paramparā*) were convinced of the monistic nature of spirit, and admitting that dual notions (somehow) persisted as well,—to *whom* do they

1. *Īṣvara* is the term which, in preference, Rāmānuja uses to denote God, in all his philosophical discussions; *Chit* being used for individual soul, meaning 'sentient or intelligent or conscious', and *A-chit* for matter or that which is *not* sentient, *not* intelligent, *not* conscious.' *A-chit*, *chit* and *Īṣvara* thus constitute the *tatva-traya*, or the Three Verities, or the Three necessary Postulates of Existence. It is well to remember this terminology. Also *Īṣvara* or the *all-perfect Lord* is Parabrahm Itself in the Viṣishṭādvaita literature, not the *Lower Brahm* of the Advaita as distinguished from the *Higher Brahm*. The Vedānta-Sūtras make no such distinctions (*vide*: G. Thebaut's Vedānta-sūtras.)

2. Ṣāṣtra means laws, learning, and therefore spiritual laws or science embodied in the Vedas or Ṣrutis &c.

3. See note 2. p. 35. Ṣruti is what is *heard*, or that body of spiritual knowledge—the Vedas—which is handed down by oral instruction from teacher to pupil.

4. *Smṛiti* is that which is *remembered*, such as the Institutes of Manu and others, who remembered the explanations of the *Vedas* and embodied them into their Institutes.

5. Mund: Up: I-1-9. Means 'Generic' and 'Specific' knowledge.

6. Svet: Up: VI-8.

7. Bh: Gī: VII-26.

impart their conviction, the true monisti knowledge? If you rejoin that the imparting (of monistic instruction) is to such men as Arjuna &c. appearing as their *reflections*, (we say that) this position is also unmaintainable. For, who, unless he be mad, would,—knowing that the *reflections* of himself in a (polished) gem, sword or mirror, are but *himself* reflected therein and none other—yet be foolish enough to impart them (the *reflections*) any instruction?

To begin with, no continuance of dualistic notion can even be alleged by them (*viz.*, the holders of the monistic theory), for (according to them) that which causes the dualistic notion of things as existing separate from *ātmā*, is, by reason of its antagonistic doctrine of the monistic nature of *ātmā*, should have exploded in time beginningless (*anādi*). (*I. e.* if at any *one* point of time, it can be asserted that monistic knowledge came and dualistic knowledge departed, only then it can be reasonably comprehended that from *that* time forward, the previous notion persisted and so on; but monistic knowledge is according to them (*i. e.*, you) is *eternal*, *i. e.*, never began in time; hence the argument itself is a fallacy)[1]. Next, we might suppose our opponent assailing us with the (analogical) argument of the 'duplicated moon.' Thus may he say:—The moon is one, and yet the diseased eye sees two moons. With the knowledge that there is but one moon, may not yet the knowledge of the 'duplicated moon' exist? (This is as much as to say that the unreal dualistic notion of *ātmā*, may, though unreal, yet continue to co-exist with the real monistic notion of *ātmā*). To this we reply:—'this analogy does not apply to your

1. I put the argument in other words for better comprehension. "Ignorance or false notion is *dualism* which was instrumental in producing a knowledge of differences, which should disappear with the advent of the counter-knowledge of *non-dualism* of ātmā (*viz.*, that there is but *one* Universal Soul, and a *second* doth not exist). But such disappearance is not referrible to any fixed point of time in the eternal past."

case'. For the disease of the eye is a fact, whereas your disease, *viz*: ignorance which produces the dualistic notion, is a figment. Again the cause, viz. the disease of the eye, giving birth to the sight of the 'duplicated moon,' remains; whereas your ignorance has vanished! There is thus reason for the persistence of the 'double moon' though it must be conceded that stronger evidence existing in favor of only *one* moon, renders the diseased eye a proof of little or no importance. But in your case, the dualistic notion (according to you) is a fiction! Not alone the notion or knowledge, but as well the *objects* of such knowledge, the *causes* of such knowledge, have no existence (according to you)! For your real knowledge of things, viz. the monistic knowledge, has dissipated it for ever! Hence in no way whatever is it possible for you to maintain the argument of 'the continuance or persistence of the dualistic notion' in the face of your monistic hypothesis.

Hence, if it is true that the hypothetic (monism) alone is the veritable knoledge that Sarveśvara and all the Apostolic line of Teachers up to this time maintained, then the dualistic ground on which alone all *tutorial* function can be based, is inadmissible.

If on the other hand, (you say) they have (still) had dualistic knowledge, then (because of such knowledge) ignorance and its cause must have existence. When, therefore, ignorance has existence, because of that very *existence*, —ignorance,—there can in no case be such a thing as *imparting* instruction of real (*i. e.*, according to you, the monistic) knowledge. (For, how can an *ignorant* man teach *truth*?)

A teacher again is (according to you) one who possesses the supreme knowledge that *ātmā* is non-dual; and hence Brahm[1]-ignorance and all its products do not

[1] *Brahm* to for the neuter form *Brahma* to distinguished It from

exist for him. And therefore all instruction to a pupil is (under such circumstances) entirely futile.

But if you should assert that the (spiritual) teacher as well as his (monistic) knowledge may be *imagined*, then the pupil and his (monistic) knowledge should also be *imagined*. Hence, not an *imagined* (monistic) knowlege of the pupil can be the means of dispelling his illusion (*i.e.*, dualism).

If, however, you should retort again that (monistic) knowledge—(even though it be of the *imagined* description)-has, in the, case of the pupil, the force of destroying the antecedent (dualistic) illusion,—by reason of their (mutual) antagonism,—then this argument equally applies to the teacher; and let it then be supposed, that the teacher's own (dualistic) illusion perish by means of his own (monistic) knowledge, thus rendering all necessity for indoctrination-(as the having to *imagine* the duality of a non-existent pupil, &c) superfluous and inconsistent.

Hence, whichever way you argue, the giving and the taking of instruction (on the basis of the monistic hypothesis) is meaningless.

Enough then with all such exploded sophistic controversies![1].

Brahmā, the masculine form, the former referring to the Infinite God, the latter to the four-faced Demiurge, the Lord of a Brahmānda, or one bubble-world in the Infinite *Ākāśa*.

1. The drift of Rāmānuja's argument may be gathered from the following extract:—"If these rules of initiation be truthful, then the doctrine of One Being (*a-dvaita*) is necessarily falsified, for they presuppose the existence of the *guru* and of all things which are necessary for the performance of the Vedic ritual; and if the rules are themselves illusory, the Vedāntic initiation must itself be an illusion; and if the initiation be false, the indoctrination must be false too; for he only gets knowledge who has got an *āchārya*. The Vedānta will not allow that its grand consummation can be brought about without a qualified tutor. If there be no *āchārya*, there can be no teaching; and if the indoctrination is a delusion, the conclusion of this spiritual exercise,

(This verse therefore, as we have interpreted, is a clear, exposition of the dualistic doctrine that *ātmā* (or soul is different from God, and that *ātmā* is plural).

देहिनोऽस्मिन्यथा &c.

13. As are childhood, youth and senility in *this* body, so is translation to *other* bodies. No wise man[1] errs (or gets deluded) in that.

As, dwelling in a single body itself, the dweller (*ātmā*) does not grieve at the transition taking place from infancy to youth &c., believing that in that transition the *ātmā* is in any way lost (*i. e.*, affected), so no man who is wise will, similarly, regret at having to pass from one body to another, knowing that (as is the case in the single body) *ātmā* ever endures.

What practically one has to do (in these circumstances) is this:—*Ātmās* are eternal. Bound down by deeds (*karma*)[2] done in the eternal past, they incarnate in bodies such as are determined[3] by *karma*; with these very bodies, they have to work out liberation from bondage by engaging in Ṣāstra-sanctioned works (*karma*) such as undertaking a war &c., appropriate to the (several) castes (in which they

i.e., *mukti* must be the grandest of delusions; and the whole system of Vedāntism (*a-dvaitism*), all its texts and sayings, its precepts and promises, its *āchārya* and *adhikārī* (qualified pupil) are therefore built like a house (as Rāmānuja suggests) upon an imaginary mathematical line." *Dialogues on Hindu Philosophy* p: 421.

Ṣrī Yāmunāchārya argues thus:—To *whom* is *Moksha*? To *jiv-ātma* (individual soul)? But individual soul is to you a non-entity, so that *Moksha* is to an *unreal jīva*, which is a *reductio ad absurdam*. And therefore follow this advice when any one comes to preach you this kind of *Moksha*:—'*Aham-artha-vināṣaṣ-chet moksha-ity adhyavasyati, apasarped asau moksha-kathā-prastāva-gandha taḥ.*'

Read also verse: 4, Decem: 8, Cent: 2, Vol: II. Bhagavad-vishaya.

1. *Dhīra* is translated as *wise man* from the root '*dhiyā ramante.*'

2. *Karma* is either *past* deeds or *present* work. Done with motive, it binds; motiveless, leaves one free.

3. This is *reaping what is sown.*

may find themselves born), but performing them with no desire for the ultimate fruit thereof.

To men who are so environed, the experiences of pleasure and pain are unavoidable, inasmuch as they are the product of 'colds and heats'[3] which the senses sensate by coming in contact with external objects. Hence one needs tolerate such experiences happening to one during the prosecution, and until termination, of any work undertaken.

This is explained in the following verse :—

मात्रास्पर्शास्तु कौंतेय &c.

14. The sense-contacts, Kaunteya![1] produce pleasures and pains through 'cold-heat'[3] experiences. They come and go, and are inconstant. Take them coolly, Bhārata![2]

The qualities *viz*: sound, touch, color, taste and smell, with their functioning seats *viz.*, the senses, are called *mātras* (or *tan-mātrās*), because they are the evolutes from *mātras* or the rudimentary elements. The contacts of the senses with sound &c., produce cold,—heat,—soft,—hard &c.,—experiences, and cause pleasures and pains[3].

The expression "cold and heat"[3] is to imply or typify the sum of all experiences. Bear them up with courage till thou carriest out thy Śāstra-enjoined war &c., to completion. As these experiences accrue and depart, they are but fit to be tolerated (*i. e.*, disregarded) by men of courage.

Also they are un-enduring (*anitya*), meaning that him,—whose *karma* (*i. e.*, the fruit of deeds done) has ceased, (as in the case of the *mukta*, or the freed soul),—the 'cold-heat'[3] adventitious experiences can never disturb (or distract).

1. Son of Kunti = Arjuna.

2. Descendent of Bharata = Arjuna (see Geneol : Tree at end of Lec : I).

3. The sense-contacts with external phenomena is sensations which are the sense-with-mind-contacts, 'cold-heat' &c., and then follow the reactions, pleasures and pains.

Is this passive or dull disposition to 'cold-heats' any use? The following verse tells us :—

यं हि न व्यथयंत्येते &c.

15. That bold[1] man, O man-chief! who looks on pain as equal with pleasure, and whom, these ('colds and heats') cannot molest, is verily made for immortality[2]!

Be it mild or acute, no arrow-hits can torment a person of courage,—one who is able to look upon an inevitable pain as equal to pleasure. That is the person to whom the discharge of duties, incumbent on his status (caste, occupation &c.) in society,—such as engaging in war (for a Kshatriya)—without anticipating any benefits thereform—paves the way to immortality. Such a person wins immortality, Arjuna !, not thou who canst not suffer pain. That conduct (or character) *i. e.* bearing (up, or patient suffering without complaint) is a necessary sign of the eternality of *ātmās* (souls).

Whether it be the eternality of *ātmās*, or the decaying character of the bodies that is regarded, it has been shown by verse: *viz :*

'The wise, grieve not either as respects bodies, or as respects *ātmās*, &c.', (Bh : Gī: ii-11),
that no cause, in any case, exists for regret.

This subject will now be expanded :—

नाऽसतो विद्यते भावो &c.

16. To the non-constant (*asat*=matter) fixity is not; to the constant (*sat*=spirit) non-fixity is not.

1. Bold means sagacious, wise.
2. Such a man of trained will is 'dear to me,' says Kṛishṇa (Vide XII-18-19.)

To Truth-Seers are known, the essential natures of both.[1]

Of that which is '*asat*', or body, it cannot be predicated that it is '*sat*'. Of that which is '*sat*' or spirit, it cannot be predicated that it is '*asat*'. To Seers of truth (or Sages), the ultimate natures (*anta*) of both these postulates are matters of their definite apprehension (or direct perceptual matters of observation)[2].

Anta is literally the 'end'. Here it means the 'end' of proof, or the conclusive end of a thing indicated. (So that the 'end' of *sat* and *asat* means their ultimate or essential natures).

The conclusion or certitude arrived at by Sages in this matter is that the nature of the non-sentient 'body', is '*asat*' only (=inconstancy), and that the nature of the sentient 'ātmā' is '*sat*' only (=constancy). *Asat* is

1. Rāmānuja' tells us that this verse has no allusion to the *Satkārya-vāda* of the Sāṇkhyās (*vide*, Sāṇkhya Sūtra I-78). Yogī Pārthasārathi writes :—'What is here taught is, not the inconvertibility of nothing into a thing, but the inconvertibility of *one kind* of thing or category (*viz.*, the ever mutable matter) into another *kind* of thing or category (*viz.*, the ever immutable soul)?—Nāgapūr. 15-11-87.

'What is not cannot come to be,
(And) what is, cannot cease to be.'

is a possible meaning, which though stating a true doctrine entitled 'the *Satkārya-vāda*', is here rejected as irrelevant to the context, and the following interpretation is therefore preferred :—

'No matter can soul-nature take,
'No soul can matter's nature take.'

Another more liberal rendering is :

'To the Non-real, existence is not,
'Non-existence is not to the Real.

Yogi Pārthasārathi Aiyangār.

2. This means that the essential or substantial natures of these super-sensuous categories are demonstrably or by observation, known to Sages. They are as certain knowledge to them as sense-knowledge is to us.

thus that which is of the perishable character, and *sat* that which is of the imperishable character. Says Bhagavān Parāṣara :—

'O Twice-born (*dvija*)!, there is therefore nothing,—even a little,—that, in the number of things, can at any time not be said to be (*sat*) with the exception of the *intelligent vijñāna-ātmā*).'[1]

'(What has been told thee by me) is that *jñāna* (=*ātmā*) is that which *is* (truth=*satyam*); everything else is that which *is not* (*asatyam*).'[2]

'That which is indestructible is admitted by the wise to be the highest Truth (*paramārtha*). But that which is derived by means of destructible things is doubtless destructible.'[3]

'What would ye call *that*, O king!, *thing?*, which by changes &c., effected by time, receives not different signs (names)*?*, what is *that*.'?[4] And so on.

In Gīta itself it is affirned :—

'These bodies have endings &c.," (ii-18).

'But as for *that*, know it is indestructible (ii-17).

Hence it is clear that what are indicated by '*satva*' and '*a-satva*' are these (*viz.*, *ātmā* and body)

The context does not here admit of this verse having any reference to what is known as the *satkārya-vāda*. For, the occasion indeed is one when Kṛishṇa has to explain to Arjuna—who is labouring under the delusion of not knowing the distinction between the natures of body and *ātmā*,—the perishability and the imperishability of these two (categories), in order to dispel that delusion.

It is to show this that the verse: 'As respects bodies or as respects *ātmas* &c. (ii-11)' was begun. And it is to

1. Vishṇu-purāna; II-12, 43.
2. Ibid; II-12, 45.
3. Ibid; II-14, 24.
4. Ibib; II-13, 100.

further elaborate the same (subject) that verses :

'But know that to be indestructible &c.' (ii-17)

'These bodies have endings &c.' (ii-18),

undertake.

But how is *ātmā's* (or the soul's) indestructibility known? This verse tells us :—

अविनाशि तु तद्विद्धि &c.

17. 'Know that *that* verily is indestructible by *which* all this is pervaded. No one can cause destruction to this 'exhaustless.'[1]

Know that the *ātmā*-category is indestructible, *i.e.* that *sentient* category (or principle) by which all this *insentient* category (or inert matter) is permeated. The latter is quite distinct from the former. By reason of the pervasive nature of *ātmā*, it is exceedingly subtle[2], and is incapable of perishment. Nothing which is of a different kind or of dissimilar nature from it (*ātmā*) is capable of destroying it (*ātmā*)., for it (the other thing) is the *pervaded*, by (the *pervading*) *ātmā*, and is grosser than *ātmā* (which is subtle[2]). Such things as weapons, water, fire, air &c., can as agents of destruction, enter into such things as are of the destructible kind, and cause disintegration thereof.

The rationale of a club or a mallet &c., striking a thing and destroying it is thus given :—(The mere contact of the club with the thing does not destroy, the mere force caused by wielding the club, without coming in contact with the thing cannot destroy. Therefore), the club when used with force and the thing is struck, what happens is

1. Means that which cannot be *expended*, and therefore *infinite*.

2. The idea is the subtle always *penetrates*, the gross is *penetrated*. Light penetrates glass. Glass may get broken, but it never can destroy light. As glass is to light, so body is to ātmā.

that rapid vibration is produced in the air-particles, which, entering into the thing, produces molecular disruption.[1] Hence the *ātmā*-principle is indestructible.

The next verse tells (us) that perishability is the very nature of bodies :—

अंतवंत इमे देहा &c.

18. These bodies are declared terminable with respect to the eternal, indestructible and undemonstrable (*ātmās*) indwelling the bodies. Therefore do thou, Bhārata ! fight.

The term *deha* (body) is derived from *dih*, to increase. And therefore those bodies which increase, have decrease, and therefore are of destructible nature, as in the example of a pot which comes to be a pot by increase, combination, aggregation (or growth), and is therefore subject to decline, or segregable. The elements combine and become bodies for the service of the eternal embodying (*ātmā*), to enable them to experience therein the fruits of *karma* (past deeds). Say the Śāstras :—

'By merit, (one becomes) meritorious &c'[2] ;

The bodies last as long as *karma* has to be exhausted, then they disappear.

As for *ātmā*, it is indestructible. Why?

Because it is not an *object* (of demonstration) (*aprameya*). For *ātmā* is to be known not as an object to be proved, but as the *subject*, the prover.[3] It is so dec-

1. We know of loud noises, like the thunder-clap, shattering glass-panes. A loud noise is a sound, a sound is but a rapid commotion and agitation set up among the air-particles, which strike each other and produce the sound.

2. 'Puṇyaḥ puṇyena Karmaṇā bhavati, pāpaḥ pāpena &c., (Br : Up VI-4-5.)

3. Ātma, the I, being the self-conscious entity is no object of consciousness. I is the Cognizer of all facts of consciousness, and no fact of consciousness can prove the cognizer.

lared further on.—"The versed (in soul-science) call him who *knows* this (*kshetra*), as the knower of *kshetra* (matter,—the extended) (Bh : Gī XIII-1).

Ātmā is inconceivable as an aggregate of many (substances or elements), for everywhere in bodies it is apprehended in its uniform character of being different from body as prover or cognizer (*pramātṛi*), by such experience as '*I know this*'. Nor is *ātmā* apprehensible as of mutable nature as is the case with the various parts of a body. Hence, by reason of its uniform (or changeless) nature (everywhere), *ātmā* is not an entity which can increase by aggregation. By reason, moreover, of its being the prover (subject) and being the pervader, *ātmā* is eternal. As regards 'body,' because it is aggregable, because it is for the service of the embodied (*ātmā*) in its experiencing the fruits of karma ; because it is multiform ; and because it is penetrable; it is destructible.

Hence, because 'body' is of perishable nature, and because *ātmā* is of eternal nature, neither of them can be just ground for regret. And therefore, with fortitude, bear the unavoidable sharp contacts of arrows &c., falling on thee, and bear it in others ; and thus going to war &c, but without desire for fruit thereof, prepare thyself for reaching immortality.

य एनं वेत्ति हंतारं &c.

19. 'Both of them lack understanding, he who thinketh this *ātmā* to be the destroyer and he who thinketh it as the destroyed. For (*ātmā*) neither killeth nor is killable.[1]

Whoever fancies that any one can be an instrument for killing *ātmā*, and whoever fancies that *ātmā* is

1. Cp. 'Hantā chen-manyate hantum, hataschen-manyate hatam, ubhau tan navijānito nāyam hanti na hanyate. Kat : Up: II-19.

killable by any cause, both of them are short of wisdom. For reasons stated (already) that *ātmā* is of eternal character (&c), it can never be the cause of destruction; ergo, *ātmā* can never destroy. The root *hanti*, to kill, connotes an act which requires *ātmā* as its *object*. But the act is expressive of that which *causes* a separation, viz: separation of *ātmā* from body'.

The Ṣāstra-injunctions such as:

'No creature shall be harmed'.[1]
'No *brāhmaṇa* shall be killed'[2] &c.

are but expressions indicating that, unlawfully, no separation of *ātmās* from bodies shall be caused.

न जायते म्रियते &c.

20. 'At no time is it (*ātmā*) born, nor doth it die. Having been (in the past), it cannot be that it is *not* going to be (in the future). It is birthless (*aja*), eternal (*nitya*), constant (*ṣāṣvata*), and ancient (*puṛāṇa*), and is never destroyed though the body be destroyed.[3]'

For reasons set forth, the characteristics which are natural to insentient (inert) bodies such as birth, death &c, do not pertain to *ātmā*, for it has no changes on account of its eternality. The bodily experiences known as birth and death do not affect *ātmā*, and hence the expressions "it is not born, nor doth it die." It cannot be said that having been *before* a *kalpa*[4], *ātmā* is not going to be *after* a *kalpa*. Such births and deaths, at beginnings and ends of *kalpās*, the *Āgamās* (Scriptures) say, as happen-

1. 'Na himsyād bhūtāni.'
2. 'Brāhmaṇo na hantavyaḥ.'
3. *Cf.* 'Na jāyate mriyate vā vipaschin-nāyam kutaschin na babhūva kaschit, ajo nityaṣ ṣāṣvatoyam purāṇo nahanyate hanyamāne ṣarīre.' (Kat. Up. II-18).
4. Brahmā's age.

ing to Prajāpati[2] and others, are with reference to their bodies, but do not affect *ātmā*.

Ātmā which pervades all bodies is therefore unborn (*aja*); and therefore it is eternal and constant. These two terms denote that like matter (*prakṛiti*), even its incessant subtle (or insensible) changes (in the stage before manifestation as the visible kosmos) do not affect *ātmā*.

Purāṇa (ancient): is etymologically *purāpi navah*, meaning 'old, yet new'; meaning that *ātmā* is such that though ancient or old, it is experiencable (or enjoyable) ever as new.

Hence, though bodies may perish, never can perish *ātmā*.

वेदाविनाशिनं नित्यं &c.

21. 'Knowing this *ātmā* to be indestructible, eternal and birthless, which person, Pārtha! can, any, kill or cause to be killed?'

Thus, how can any person, knowing *ātmā* to be eternal by reason of its birthlessness and deathlessness and its inexhaustible nature, destroy any *ātmā* which dwells in the numerous bodies of celestial, human, animal and vegetable kingdoms? *Whom* can he kill? *How* can he kill? How can one *cause* killing?

Hence ignorance of the true nature of *ātmā* is the cause of grief that is born by thinking: 'I cause these *ātmās* to be killed or I kill them.'

Admitting that what happens to the eternal *ātmās* is but disjunction from bodies, yet it may form good ground for regret that bodies, serving as they do as instruments for

2. The Lord of creatures, lit; meaning the four-faced Brahmā who is charged with the minor creations falling within the limits of a single globular system in the infinite kosmos, called *brahmāṇḍa* (or Brahmā's egg).

enjoying, or for securing enjoyment of, pleasures, should so separate away ! Reply (to this objection) :—

वासांसि जीर्णानि &c.

22. 'As, casting off worn out garments, man puts on other new ones, so doth the dweller of the body eschew worn out bodies and migrate to new ones.

We learn from the Śāstras that those who drop their bodies in a righteous war, receive other bodies of a surpassingly more blessed character. Such an event, in our opinion, is certainly matter for unmixed rejoicing, as is the case of one who doffs worn out raiment and dons a new and more decent one.

Again, now, the subject of the indestructibility (of *ātmā*) enounced in verse: "Know that *that* verily is indestructible, by *which* all this is pervaded" (II-17), is developed for better comprehension, and the subject is emphasized as follows :—

नैनं छिंदंति शस्त्राणि &c.

23. 'This *ātmā* the weapons cleave not; this, fire burns not; this, water wets not ; and wind withers not this.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव &c.

24. 'Invulnerable is this, incombustible is this ; never is this moistened nor is dried up ; this is eternal, all-pervading, fixed, motionless and ancient.'

Weapons have no power to cut (or inflict wounds on), nor fire power to consume, nor water to wet, nor air to dry, this (*ātmā*). *Ātmā* being capable of pervading all *i. e.*, being of a nature to interpenetrate all substances, it is subtler than any substance, and no substance can penetrate

iti The effects, cleaving, burning, soaking, drying etc., take place by the agents (weapons etc.,) penetrating the things which become subject to their operation. Hence *ātmā* is essentially fixed (*sthāṇu*) *i. e.*, of permanent nature; it is motionless (*achala*), *i. e.*, imperturbable (*a-prakampya*). It is *sanātana*=*purātana*=ancient, primitive.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते &c.

25. 'This is described as indiscrete, inconceivable, and incorruptible. Knowing this to be so, thou hast no cause for regret.'

Avyakta=indiscrete or indiscernible, because *ātmā* is such an entity as cannot be palpably demonstrated like the proof that can be given of physical things subjected to the operations of division (by weapons) etc.; *ātmā* is dissimilar to such perceptible things. (So *ātmā* is not a *percept*).

Achintya=inconceivable, because it is impossible to think of it as of this or that quality, which is familiar to us as belonging to this or that substance. It differs from all existences and is a unique category by itself. (So *ātmā* is not *concept*). And therefore it is *avikārya*=incorruptible, *i. e.*, intransmutable or unmodifiable. Knowing *ātmā* to be such, thou (Arjuna) hast no cause for grief!

अथ चैनं नित्यजातं &c.

26. 'If thou wouldst think this (*ātmā*) as repeatedly taking births and repeatedly dying, even then hast thou, O mighty-armed! no reason to grieve.'

If thou wouldst still consider this *ātmā* to be the body itself subject to constant births and deaths, in other words that it is not a distinct principle—according to the given definition—from body, even then it cannot form a ground

for thy grief, for then you must know that for bodies undergoing constant changes, 'births and deaths' is a law of nature which cannot be averted.

जातस्य हि ध्रुवो &c.

27. 'To what is born death is certain; and birth is as certain to what dies. Hence, a matter which cannot be averted, thou shouldst not deplore.'

It is evident that death is inevitable to whatever is born; that is, that it is one that cannot be escaped from. Similarly re-birth is unavoidable to that which has met with death.[1] How can a thing which is lost become again? for it is conceivable that that thing which *has been* can *become* and it is inconceivable that that which *has not been* can become. (We say) therefore that nothing can become which has not been. What are called births and deaths are but different conditions of an ever-existent thing. ('Lost' or 'dead' does not mean annihilation, it is but a change of state). Yarn and other materials exist, but when woven into a texture which is a particular arrangement of the yarn itself, it receives the name of cloth, in the changed state. Even the *asat-kārya-vādi*[2] ought to admit the ever-existent 'thing,' for in what we know as cloth (which to him is a new existence) we see the same yarn, which had been before, disposed in a certain arrangement called cloth, but we do not find any new substance (*dravya*) come into being. There is no necessity for supposing a new substance, for

1. *Cf.* 'Jāyate mṛitaye loko, mriyate jananāya cha,' *Mahopanishat*, 3. 'The destruction of one form is only the building of another' p. 23. *Building of the Cosmos* by Annie Besant.

2. This is the doctrine that a thing can come into existence from non-existence. This assertion is a mere metaphysical quibble, for the controversialist says that the *name* cloth did not exist when there was only yarn; and therefore something new came into existence. Rāmānuja's contention is that names denote but different states, but the substance which passes through the states is ever-existent.

what makes a cloth differ from the yarn is not substance but one self-same substance having undergone a manufacturing process, receiving a new name and becoming fit for several uses.

Hence coming into being and vanishing out of being are but states into which an ever-existent *substrate* alone passes. There is the *thing* in a condition which is called birth, and what is called destruction is but the anti-polar condition to birth, which the same *thing* passes into.

To a substance intrinsically metamorphic, a series or a concatenation of changes is indispensable, as in the case of a clod of earth transformed into a pot, transformed into potsherds, transformed to dust &c. The acquirement of a postcedent state by a substance is but the annulment of the antecedent state in which it was, and the subsequent state becoming in its turn antecedent to another state and so on. Reasoning thus, and becoming convinced that a succession of changes, each conjugate pair of which stands in the relation of production and destruction, is natural to an inherently changeful substance, and which cannot therefore be prevented, there is no reason to deplore on this account.

Even that slight grief which may be excited by the new state into which, from a prior state, a thing may pass, need not arise in the case of beings such as man, for:—

अव्यक्तादीनि भूतनि &c.

28. (All) creatures, O Bhārata! have an *unmanifest* origin, a *manifest* middle, and again an *unmanifest* end. Such being the case, where is cause for sorrow?[1]

Beings like mankind &c., though ever-existent entities, have a non-manifest (or latent) ante-natal condition, a

1. Arjuna (see note 2 p. 43).

manifest middle condition, and proceed again into an unmanifest post-natal condition. Such vicissitudes constitute a natural law. This therefore need cause no grief[1].

Having thus shown that even if it were true that body itself was *ātmā*, even then there was no reason to grieve for, the next verse declares that seldom is a person found who would see, hear, converse, or who would be convinced from hearing (from others who know), about the wonderful nature of *ātmā*, which is distinct from body :—

आश्चर्यवत्पश्यति &c.

29. 'One looketh on this (*ātmā*) as wonderful; similarly some one else speaketh of it in wonderment; another heareth about it as wonderful but no one knoweth at all what it is.'[2]

Amongst innumerable beings, rarely is there one whose sins have become expunged by rigorous austerities, and who has so accumulated merit as to realize *ātmā* in its singularly distinct nature (as such) from all the rest of things, according to the description given above. Such a person talks about it to another. Another person similarly circumstanced gives it hearing and so on. But no one definitely understands the true nature of *ātmā*. The conjunctive particle *cha* used at the end of the verse is to cannote that even among the seers, talkers and hearers of *ātmā*, the definite seeing, the definite talking and the definite hearing, of what *ātmā* precisely is, is rare.

देही नित्यमवध्योऽयं &c.

30. 'The embodied (*ātmā*), Bhārata!—in whichever

1. *Cf.* with Śrī Bhāgavata, (Śruti-Gītā, X, 87, 38), "na yadidam agra āsa, na bhavishyadato, nidhanād-anumitamantar tvayiā vibhūti &c.'

2. *Cf.* Śravaṇāyāpi bahubhir-yo-na labhyah, sṛiṇvantopi bahavo yam na vidyuh, āścharyo vaktā kuśalosya labdhā (Kat : Up. II-7). This Śruti is with reference to *Paramātma*.

body dwelling,—is invulnerable. Therefore hast thou no cause to grieve for any creature.

The embodied (or the dweller in the body—*ātmā*)—whichever be the bodies tenanted, those of *devās* (gods) or others—remains eternal and invulnerable even though the bodies be slaughtered. Hence whatever diversity may be presented in the *forms* of bodies assumed by *devas* and down to the immovable (minerals &c.) creation, equality prevails as regards the essential *ātmā*-nature abiding therein, and such *ātmās* are all eternal, whereas the bodily variety is transient.[1] While thou hast thus no ground to be regretful as regards *devas* and all beings, that it is so as regards Bhīshma &c, goes without saying.

स्वधर्ममपि चावेक्ष्य &c.

31. 'Also, the considerations of what is one's own *duty* do not warrant thy grief, for nothing is more meritorious *for* a *Kshatriya* than a virtuous war.'

This impending war, moreover, involving as it does much sacrifice of life, falls, like the *Agnishomīyam*, within the sphere of one's own legitimate duties. On merely such considerations even, thou canst have no cause for regret. Quite lawfully and righteously, has the war ensued, than which therefore no work more meritorious for a Kshatriya exists. This is what will be found stated further on *viz*:—

'The *Kshatriya's* duty consists in intrepidity, invincibility, perseverance, capability, non-retreat in contest, liberality and lordliness.' (Bh: Gī. xviii-43.)

1. 'Man's nature—by which is meant the soul—is thus divine not corrupt, according to the Christian conception' (Annie Besant's Theosophy and Christianity).

In the Vedic sacrifices such as *Agnishomiyam*[1], really no cruelty is inflicted on the animal that is enjoined to be sacrificed therein. For the immolation of the goat is, on the one hand, attended by the loss of its present inferior body, and on the other, the gain of an excellent body with *Svarga* in addition. So says the Śruti:—

'Therefore dost thou (addressing the goat) never die, nor art thou destroyed. By an excellent road shalt thou reach the Devas. Let the shining (or vivifying) Deva grant thee *That*, where neither the virtuous nor the wicked go.'

That the killed in war obtain illustrious bodies and win other rewards, has in this work itself been declared:—

'As casting off worn out garments, man puts on other new ones' &c' (Bh: Gī:ii-22).

The animal sacrifice is thus a beneficent measure, similar to that of a physician applying his healing art to his patient.

यदृच्छया चोपपन्नं &c.

32. 'Fortunate Kshatriyas, Pārtha! meet with such an unsolicited war, leading unhindered to the door of Svarga.'

As happening without effort, and as when it happens,

1. A Vedic Sacrifice performed in the name of Agni and Soma. The fruit to accrue to the performer is *Svarga*. *Agnishomīya* is the same as *Jyotishthoma*, and is described in the 4th to 8th *Adhyāyās*, *Śukla Yajurveda* and the seventh *Ashtaka* of *Kṛishṇa Yajurveda*, and the *Tāndya-brāhmaṇa* of the *Sāma-veda*.

2. The *mantra* runs thus;—'Na vā u vetan mriyase narishyasi Devān id-eshi pathibhis-sugebhih, yatra yanti sukruto nāpi dushkṛitas tatra tvā Devas-Savitā dadhātu (*Kṛishṇa-yajus*: 3-7-7-14.) The sacrifice is a religious Sacrament, not a cruel act of killing an animal for the sake of eating its flesh. Vide *Bhāgavata*, XI-5: 'Tathā paśor-ālabhanam na himsā.' (13); 'paśūn druhyanti visrabdhāḥ' (14). Śrīdhara quotes in his commentary:—'Yā veda-vihitā himsā na sā himseti kīrtyate."

constituting the means for attaining to much happiness, without obstacles in the way, such a war can only fall to the lot of fortunate Kshatriyas.

अथ चेत्त्वमिमं &c.

33. 'If thou wouldst not engage in this righteous war, thou shouldst then be sacrificing thy duty and fame, incurring also sin.'

If through blind sentiment or ignorance, thou shouldst fail to perform duties incumbent on a *Kshatraya*, viz., the prosecution of this impending contest, thou shouldst then have not only to forego the most excellent reward that would accrue to thee on the due performance of one's own bounden duty, but shouldst also have to stake the reputation depending on victory; and instead, thou shouldst have to contract great sin.

अकीर्तिं चापि भूतानि &c.

34. 'Besides, people (the world) will be narrating of thy eternal disgrace; but disgrace to a man of honor is worse than death.'

Not only are loss of happiness and fame entailed, but the world at large—both men competent to judge, and those incompetent—will speak of thy disgrace, *eternally*; that is, at all times and in all places, will they talk thus :—'Pārtha beat a retreat when war commenced.' If thou sayst, 'what matters that'?, then, understand, that to one like thy noble self, inbued with such virtues as heroism, puissance, redoubtable courage, &c., the contrary behaviour (of beating retreat), bringing thee bad reputation, is worse than death. Than acquiring ill-fame of this kind, death for thee is much better!

If thou shouldst question how ignominy could attach itself to one who is a hero (like thee), and whose retirement

from conflict is only prompted by motives of friendship and compassion for relatives, then know that :—

भयाद्रणादुपरतं &c.

35. 'The Great-carred[1] will think thee retired from the battle-field from fear. Having been before honored by them, thou shalt then be slighted.'

Whereas, hitherto, thou wert held in high esteem as a hero and fit opponent by such valiant men as Karṇa, Duryodhana &c., thou wouldst in their eyes appear light, by thy ceasing to act, just on the eve of battle. Those great-carred heroes would surely impute thy abstention from fight to feelings of dread. Vindication of retirement by motives of friendship for relatives &c., is not considered a propriety for heroes and belligerents.

अवाच्यवादांश्च बहून्वदिष्यंति &c.

36. 'They will also be using language (to thee) unutterable and derogatory, and speak of thy ability with contumely. Is there anything more painful than this?'

Thy antagonists, the hosts of Dhṛitarāshtra &c., will be deriding thee thus :—'How for a single moment could Pārtha stand before heroes like ourselves? His boasts are elsewhere than in our presence.' Thus would they be freely discussing in a style, inexpressible and unworthy for heroes. What pain to thee could be greater than this? Thou wilt surely know that death is much better than having to listen to such calumny!

Hence the next verse declares that for a hero, either course is beneficient: to himself kill others, or himself be killed by others :—

1. The Great-carred, thy equals,

हतो वा प्राप्स्यसे &c.

37. 'Killed, thou wilt attain Svarga; conquering, thou wilt enjoy earth. Hence, arise, Kaunteya! resolving to fight.'[1]

If in a just warfare, thou art killed by others, thou wilt obtain superior bliss (Svarga), but if thou killest others, thou wilt find thyself in the unrivalled enjoyment of earthly royalty.

A duty, like the war, discharged *as duty*, with no anticipation of fruit, will be the means by which thou wilt attain to supremest bliss. Making thyself sure therefore that embarking on warfare is the means for winning *moksha* (final liberation)—which is the goal *ne plus ultra* of man's aspiration—prepare thyself for it (war).

Kaunteya: Such conduct, indeed, behoves *the son of Kunti.*

How the *moksha* (salvation)-aspirer should go to war is explained :—

सुखदुःखे समे कृत्वा &c.

38. 'Making joy and grief equal, (so) gain and loss, victory and defeat, then engage in war. Thus shalt thou incur no sin.'

Thus then, knowing *ātmā* to be that which is distinct from body, uncontaminated with qualities pertaining to bodies, and to be that which is eternal; keeping the mind imperturbable under the varying conditions of pleasure and pain, gain and loss, victory and defeat (&c.,) caused by arrows pelting &c; and destitute of any wish for reward, such as gaining Svarga etc, fight as if it were a duty to be discharged.

1. *Cf.* 'Hato vā divam ārohet, hatvā vā kshitim āvaset' (131-12, Āpad-dharma, Bhīshma : Parva, *Mahā-bhārata*).

In this-wise wilt thou escape sin. Sin is what gives (or is seen as) suffering, consequent on matter-tied existence (*saṁsāra*[1]). In other words, thou wilt be liberated from the bondage of conditioned existence.

After thus imparting (to Arjuna) a knowledge ofthe real nature of *ātmā*, Śri Kṛishṇa now begins to expound *Karma-yoga* (the path or mode of works leading to *moksha*:—

एषा तेऽभिहिता &c.

39. 'This knowledge in *ṣāṅkhya*[2] has been told thee; as for that of *yoga*[2], hear it, united with which thou shalt cast off *karma*-bondage.'

1. *Sāṅkhya* is the understanding; and *sāṅkhyam* is the *ātmā*-category which is apprehensible by the understanding or one's rational faculty. The *ātmā*-principle having to be understood, that understanding hath been given thee by which to know it, *viz.*, beginining from:

'Never at all was that I &c' (Bh: Gī, II-12) and ending with:

'Therefore hast thou no cause to grieve for any creature (Bh: Gī, II-30).

2. By the term *yoga* is meant that understanding or wisdom one has to acquire with regard to practising of

1. Lit: that which 'runs or courses'; means the circuit or circle of worldly existence, mundane life, material existence, matter-tied or matter-consorting existence, conditioned secular career, or matter-soul existence, coursing though a transmigratory revolution of births and deaths alternating. In Indian terms, Purusha consorting with Prakriti (or spirit-matter combination).

2. *Sāṅkhya* is literally a numeral, and therefore counting. The Sāṅkhya system counts the 24 *material* categories, and declares *ātmā* the 25th *spiritual* category. The term therefore means 'the counting forth of spirit as distinct from matter,' as explained by Vijñāna Bhikshu in his commentaries on Sāṅkhya Sūtras. The same interpretation is given by Ṣankara in his commentaries on Bhagavad-gīta and on Vishṇu-Sahaṣranāma-bhāshya.

3. Wisdom or Knowledge-Yoga is the method of works *without seeking reward* briefly named *Yoga*.

* Buddhi

works (*karm-ānushṭhāna*), which, founded on *ātmā*-knowledge (*sāṅkhyam*), is the path to emancipation. This understanding is what is declared in:-'(Fruit-seeking) karma is far inferior to wisdom-yoga[1].' (Bh: Gī, ii-49). Listen then to the wisdom that is contained in this yoga, which will be explained to thee. United to that wisdom, thou wilt cut asunder all karma-bonds (or knots of action).

The virtue of work done with this wisdom is now shown :—

नेहाभिक्रमनाशोऽस्ति &c.

40. 'In this[1] there is no loss of effort, nor can any harm accrue. Even an iota of this Dharma[2] saves from great fear.'

Any little effort that may have been made in this,[1] *viz*, *karma-yoga*, is not in vain. *Abhikrama* means *ārambha*= beginning (*i. e*, effort). *Nāśa*=destruction, *i. e.*, the destruction or loss, that the effort is means to a certain fruit.

No failure of fruit attends even when a duty begun is not completed on account of interruptions intervening. And no harm whatever will accrue if it be interrupted at the commencement itself.

'*Even an iota of this dharma saves from great fear*:' *viz.*, the fear of *sasmsāra* (mundane career).

This same truth is further elaborated in verse :—

'Neither here, nor hereafter, is there loss to him, Pārtha!' (Bh : Gī. VI-40).

There are other ways (or efforts) both secular (*laukik*) and Scriptural (*Vaidik*), which when interrupted become abortive, and are moreover attended with evil consequences.

1. That is Karma-Yoga or doing works as *duty* with no interest in fruit. This is the philosophy of action.

2. *Dharma* here means the right performance of work.

The difference between the wisdom of performing fructiferous action (*kāmya*), and the wisdom of performing action with final deliverance (*moksha*) as aim, is now pointed out :—

व्यवसायात्मिका बुद्धिरेकेह &c.

41. 'O Kuru-nandana!,[1] there is but one certain conviction of mind in this (to the cultured). But to the unsettled (or uncultured) the minds are many-branched and endless.'

In *this*[1], *i. e.*, the various methods of work prescribed in *Śāstras*, there is but one path of certainty.

Vyavasāya=niśchaya=certainty or decision. The conviction or mind of such decisive nature is that which the *moksha*-aspirer has, in the works he performs. This decision indeed follows from a certain conviction as regards nature of *ātmā*.

'Unsettled or uncultured' is that mind which entertains ideas of fruit-breeding action. People of this latter kind need only have a simple general belief that *ātmā*, a something distinct from body, exists ; and no more precise knowledge concerning *ātmā* is required in their case. Without such accurate knowledge of *ātmā*, they can wish for, try for, and obtain Svarga and similar fruit, so that such acquisitions do not co[illegible] the necessity for a definitely true knowledge of *ā*[illegible]

On the other hand, the u[illegible]g of *certai*[illegible] unique from its singleness of pu[illegible] All works enjoined for such a per[illegible] *moksha* (freedom). This is the gi[illegible] pointing in that definite directio[illegible] being the case, there can arise but one *certai*[illegible] of conviction.

1. Arjuna, a Scion of the Kuru dynasty.

For the fulfilment of the one single aim, *moksha*, are all works enjoined for the *moksha*-aspirer. Hence as the main object of Ṣāstras is one, the *certain* understanding as regards the object of all works (*karmas*) can be but one, as in the case for example of all the six different rites (*karmas*) viz., *Āgneya* etc.,[1] with all their *modus operandi* though different, which may yet constitute into a conjoint means; for when all of them are directed towards the securing of one single fruit, the understanding thereof as regards these several acts is but one.

Whereas in the case of those of unsettled minds, who engage in various acts (*karmas*) each intended to secure some one or the other fruit such as Svarga, sons, cattle, food etc., the understandings are *endless* inasmuch as the fruits are endless. Even there it is *many-branched*, for though such acts (or rites) as for example, *Darṣa-pūrṇamāsa*'[2] *etc.*, are directed to be performed for the attainment of a definite end, yet they confer intermediate minor benefits such as a lengthened lease of life as said in:—

'Āyur-āṣāste,'[3] = "Blesses with long life" etc.

Hence it is stated that the understanding of the uncultured people is 'endless and ramifying.'

The purport of the whole is this: that all daily (*nitya*) and incidental (*naimittika*) rites prescribed in Ṣāstras shall be performed with the sole aim, *moksha*, being kept in view, though each rite, if so desired, is *per se* capable of giving its own specific, terminable and intermedial reward; but all such reward, the *moksha*-aspirer shall reject.

1. The six Yāgas or religious Sacrifices, known as *āgneya*, *[illegible]*, *upāṃśu-yājam*, *āgneyam*, *aindram-dadhi*, *aindram-payaḥ*, constituting what is known as *Darṣa-pūrṇamāsa*. See note 2. below.

2. See *Yajus Saṁhita*. II-22, and other places. *Darṣa* is the new moon day, and *Pūrṇamāsa* is the full moon day. The 6 Yāgas, Āgneya &c. (vide note 1. supra) are three of them to be performed in *Darṣa*, and the othe in *Pūrṇamāsa*.

3. *Vide* Kṛishṇa Yajus, Brāhmaṇa, 3, 5, 10, 23.

As for fructiferous rites *(kāmya,)* even those shall be performed, in the manner prescibed for the several castes (*varṇa*)[1] and orders of life (*āśrama*),[2] and according to one's own ability ;[3] but resigning their specific fruits in favour of *moksha.*

The engagers in fruit-breeding rites (*i. e.*, hungering for fruits thereof) are now condemned :—

यामिमां पुष्पितां वाचं &c.

42. 'The unwise, Pārtha![4] who talk such flowery language are those who are addicted to Veda-praised rewards, and who argue: "Nothing else exists."

कामात्मानः स्वर्गपरा &c.

43. (Who), hearts full of lusts, Svarga-minded, talk of the laborious varieties of rites which would bring pelf and power, and produce such effects as would end in re-births.'

भोगैश्वर्यप्रसक्तानां &c.

44. 'To those, covetous of pelf and power, with hearts enslaved by them, no settled conviction can arise in their minds.'

Pushpitām=Flowery, or that, whose fruit is no more than the flower itself. And therefore the flowery langauge is that which is pleasant to hear, (like, it is pleasant to look on a flower),—a mere superficial pleasure (an empty talk). This, the unwise or those of little understanding prate ;—

1. The four *varṇas* are Brāhmaṇa, Kshatriya, Vaiśya and Śūdra.

2. The four *āśramas* are Brahmacharya (bachelor and student), Gārhastya (married life), Vānaprastha (retired forest life) and Sañyāsa (monachic or ascetic life).

3. Cp. Iśa. Up°. 2 :—'Kurvanneve-ha karmāṇi &c.'

4. Arjuna's name.

this, which has concern with the acquirement of pelf and power.

Veda-vāda-ratāḥ: those who are addicted to those parts of the Vedas which treat of rewards like *svarga* &c. (sensuous enjoyments).

N-ānyad astiti vādinaḥ : are those who contend that no higher goal exists surpassing *svarga* and similar states.

Kāmātmānaḥ: are those whose minds are engrossed in appetites (material).

Svarga-parāḥ: are those whose attention is entirely given to *svarga*, or who ever ruminate on thoughts of *Svarga*.

Janma-karma-phala-pradām: that which relates to acts which would bring about the fruit that would result again in re-birth. *Kriyā-viśesha-bahulām* :—(passages full of discussing the manifold rites or sacrificial acts [illegible] to complete a Sacrifice), in the absence, because [illegible]—*jñāna*=knowledge of (spiritual) Principles.

All this talk is with reference to the [illegible] of acquiring opulence and power.

To those then, whose hearts are captivated by pelf and power, and whose light of understanding is dimmed and dazed by the discourses on subjects relating to these aims, no certain resolve, as that which was mentioned (verse 41, *ante*), can enter their minds (*samādhi*).

Samādhi means mind, for the mind is that in which *ātma-jnāna* or knowledge of *ātmā* is collected, rested or gathered together (*samādhīyate*). The sense is that at no time, to such people, comes that understanding or wisdom or conviction, which looks on work as the means to *moksha* (freedom from material connections),—work which may be performed, founded or based upon real definite convictions regarding *ātmā*.

Hence the *moksha*-aspirant ought not to connect him-

himself with *kāmya-karmas* (acts or rites which bring carnal desires.)

Why do the Vedas, then, which, more than a thousand mothers and fathers, are supposed to have much tender regard and concern in the matter of souls' Salvation, busy themselves in lengthily expounding such rites (works) as would produce but poor harvest (compared with *moksha*) and re-births following in their train? And how can such Veda-ordained rites be considered as fit to be rejected? The reply is :—

त्रैगुण्यविषया वेदा &c.

45. The Vedas relate to (all) the three qualities[1] ; be free, Arjuna ! of the three qualities ; be free from the 'pairs,' ; be ever wedded to '*satva*,' ; be unconcerned about acquisitions and their care ; be (ever) *ātmā*-concerned.

यावानर्थ उदपाने &c.

46. As, from a reservoir overflowing with water, a little only (of water) is one's requirement, so much only (is the requirement) of the wise Brāhmaṇa[2] from out of the numerous Vedas.

Traiguṇyam : is the group of the three guṇas[1] or qualities, viz., *satva*, *rajas* and *tamas*.[1] The term *traiguṇya* indicates the persons who are severally characterized with, or prompted by, these qualities.

If the Vedas did not minister to each of these classes of men according to their tastes (or predilections), by

1. See Lect : XIV for an exhaustive treatment of the *guṇas*. These are the three main characteristicsof matter which keep the world moving. *Satva* is the tendency to produce goodness, purity, &c., *Rajas* is the tendency to act in the the world with passions ; and *Tamas* is the tendency to sloth, evil &c.

2. See Commentary for an explanation of this term, and note 1, p. 69 *post*.

indicating the means for securing Svarga etc., then those, under the influence of *rajas* and *tamas*, would not only—(by their nature)—be opposed to the satva—fruit of moksha, but would be in ignorance of how to gain their own ends (of Svarga etc., for which only their present dispositions fit them). And then, full of desires, but not knowing the way, they would fall into tracks, fancying them to be the ways leading to their goal, and thus go to ruin.

Hence the Vedas contain all that the three-qualitied persons want. But 'be thou free of them. That is, thou art now having *satva* prevailing in thee. Encourage and let it grow; but allow not the intermixture of all the triple qualities to prevail in thee, *i. e.*, do not encourage the growth of the mixture.'

Nir-dvandvaḥ: or one who is free from the 'pairs,' means, to be destitute of all that smacks of samsāra.

Nitya-satva-sthaḥ: or one ever wedded to *satva*, means, to be separated from the two *guṇās* (*rajas* and *tamas* of the mixture) and abiding in the ever growing *satva*.

How is this to be done? By being, *nir-yoga-kshemaḥ*, or one who does not concern himself about acquiring any other advantage external to that of realizing *ātmā*-nature and the means to effect that end. *Acquiring* or gathering to oneself external things (which did not belong to him before) is *yoga*. And *caring for* (or protecting) what has been acquired is *kshema*. Relinquishing both, 'become *ātmavān*,' *i. e.*, one who, ever, is in pursuit of finding out the true nature of *ātmā*.

If thou dost conduct thyself thus, the predominance of *rajas* and *tamas* will cease; and *satva* will get uppermost.

Not, also, that all that is treated of in the Vedas, is necessary for all. For when there is a reservoir constructed to answer many purposes, and when water is flowing to the brim on every side, there is only that little is required

by the thirsty individual as is enough to allay his thirst, so, only that much need be taken from the Vedas as one may require.

Thus in all the Vedas, only that is to be chosen by the knowing *brāhmaṇa*[1]—*i. e.*, by the Veda-believing moksha-aspirant—which paves the way to moksha.

What is wanted then for the *satva*-abiding moksha-aspirant is this :—

कर्मण्येवाधिकारस्ते &c.

47. 'But to work, hast thou the right, not to the fruits thereof. Become not the cause of works' fruit, nor have interest in desisting from work.'

To thee who is fixt in *satva*, to thee whose sole end is moksha, belongs but the mechanical part in the performance of *nitya* (daily), *naimittika* (casual), and *kāmya* (fruit-bearing) duties, to each of which is assigned some certain kind of recompense ; but thou shalt not think of reaping any fruit therefor.

Desire for fruit, and enjoying fruit (fruition in one word), has a binding effect ; without that idea, however, works performed as Worship paid to Me, become means to secure moksha. Hence have no motive for action, nor wish to reap its fruit.

Though thou art the actor, but because thou art rested in *satva*, and aspirest for moksha, thou mayst consider thyself as no actor or agent in the act.

The appeasing of hunger &c, are also desires satisfied, but thou mays't fancy thyself as not the cause of the appeasal &c.

Further on[2] it will be pointed out that both (the cause

1. *Knowers* thus mean all those who believe in the Vedas, brāhmanas, Kshatriyas &c. *Brāhmaṇas* are all those who desire moksha.

2. Read verses 27 to 30, Lecture III.

of gratification and agent of gratification) are due either to the qualities, or to be ascribed to Me, the Lord of all.

Reflecting thus, do work.

Inaction *(a-karma)* implied in thy saying 'I am not going to fight' (Bh : Gī. ii—9);—have no interest in that even. This is to say : 'engage, thou oughtest to, in war and other acts.'[1]

The same is further elucidated :—

योगस्थः कुरु कर्माणि &c.

48. 'Equanimous, (*yogastha*), Dhanañjaya![2] and without attachment, do works. The equal mindedness as regards fulfilment or failure, is called *yoga*.'

Poised in *Yoga* (steady-minded), and renouncing attachment for realm, relations &c, engage in acts such as war etc. Engage in it equally unconcerned whether success or failure may attend. This balanced attitude of the mind as regards successes or failures is called 'yoga.' It is calmness in the mind giving it steadiness, so as not to get disturbed whatever may happen, be it fulfilment or disappointment.

दूरेण ह्यवरं कर्म &c.

49. '(Fruit-breeding) works, Dhanañjaya![2] are verily far inferior to wisdom-yoga. Seek refuge in wisdom. Poor are the fruit-seeking.[3]'

Verily far inferior is work (done with self-interest), than work which is performed without regard to fruit, and which does not destroy the balance of mind under gain or no gain (of fruit). (This is *wisdom-yoga*, or work

1. 'Consider thyself as the mere instrument or channel or agent of some other responsible source and act un-concerned about result.

2. An epithet of Arjuna, lit : 'the despiser of wealth.'

3. *Cf.* Bṛ : Up°:V-8-10, 'aviditvāz smāl-lokāt praiti sa kṛipaṇo' &c.

done without expectations and keeping the mind steady under all circumstances). The one kind of work which is done with the wise understanding mentioned, *viz.*, *buddhi-yoga* or *wisdom-yoga* (or philosophy of work), removes all samsāra[1]-suffering, and conducts (the worker) to moksha,—the highest spiritual acme of man's ambition. The other kind of work (done with longing for fruit) breeds samsāra[1], the nature of which is extreme affliction.

Hence, during actual performance of work, seek shelter under wisdom, with mind in equipoise (under every circumstance).

Phala-hetavaḥ are those whose motive to act is reward. But such men are *kripaṇāḥ*: poor or pitiable, inasmuch as they go into samsāra[1]. (What makes them poor is the non-gain of moksha, which is eternal wealth).

बुद्धियुक्तो जहातीह &c.

50. 'Even here, the wisdom-united (man) casts off both good as well as bad deeds. Hence strive for that mode (yoga). (Wisdom)-mode in works is cleverness.

Whoso acts under the protection afforded by wisdom-yoga (or wise or right performance of work as explained), is divorced from his myriad, age-cumulated, good and evil deeds,—the cause of bondage. Hence, wed thyself to that firm wisdom. When acts are being performed, the performance under this understanding, with mind preserved in calmness, is indeed great cleverness. The cultivation of this understanding requires enormous effort, indeed.

कर्मजंबुद्धियुक्ता हि &c.

51. 'The wisdom-united forsake work-born fruit; and released from bondage of birth, repair indeed to that state which is free of ill.

1. Vide note 1, p. 61.

Those who are so wise do work, unmindful of the fruit it produces. These, delivered from bonds of births, journey to that state which is void of ills: (disease, death, affliction, misery etc). Indeed this is the well-known doctrine (or teaching) of all the Upanishads.[1]

यदा ते मोहकलिलं &c.

52. 'When thy understanding well soareth beyond the maze of (world-) bewilderment, then from what has been heard, and what shall be heard (from Me), thou shalt get to indifference (or disgust for samsāra).'

Doing work in the manner aforesaid, and therefore purged of all taint, one's understanding shall get across all muddle of (worldly) fancies† arising from the connecting the work with its fruit. Then, from what thou hast hitherto heard from us as to the wisdom of forsaking fruit, and from what thou wilt further hear from us, thou wilt, of thy own free-will, attain to a state of indifference, (or disregard for world etc).

What has so far,—commencing from: 'As for that of *yoga*, hear it' etc. (Bh. Gī. ii-39, *ante*),—been taught, is that mode of performing work as enlightened by wisdom, and based on a real knowledge of *ātmā*. The fruition of this, called 'yoga,' is now stated:—

श्रुतिविप्रतिपन्ना ते &c.

53. 'When thy reason (or will), enlightened by thy hearing (us), can unshakably be rested in thy mind, then shalt thou attain to 'yoga.'[2]

1. Or the Vedantas, the spiritual doctrines of the Vedas. Lit: the word means 'sitting near.' And so Upanishad is confidential kuowledge imparted to a postulant disciple *sitting near*.

2. This verse is aphoristic of all the Yoga philosophy. See Introduction.

† victes

Śruti=*Śravanam*=hearing. From thy hearing (or instruction) from us, thy reason is greatly cultured, *i.e.*, it begins to reflect on the peerless, eternal and exceedingly subtle category (the *ātmā*). When this reason, intelligence (or wisdom), which by nature is steadfast and uniform, can firmly be planted in the mind,—made pure by the practice of unselfish work,—then shalt thou achieve 'yoga' or *ātmā*-illumination.

The purport, so far, is this :—That practice of works (*Karma-yoga*),[1] preceded by a knowledge of *ātmā* as gathered from *Śāstra*,[7] develops a certain illumination or consciousness called '*sthita-prajñatā*'[2]. And this '*sthita-prajñatā* or the sustained effort of consciousness will result in 'yoga' *i. e.*, *Ātmā*-illumination (or *ātmā*-consciousness).

So lectured, Pārtha[3] asks to be enlightened as to the nature of this '*sthita-prajñatā*'—culture of concentrated will (or will-power)—conducive to 'yoga' or *ātmā*-cognition ; '*sthita-prajñatā*,' achievable by Karma-Yoga[1] of the form of non-attachment (described in verses, *ante*). Arjuna questinos :—

स्थितप्रज्ञस्यकाभाषा &c.

54. 'What is the nature, Keṣava![4], of the mind-fixt man's concentrated consciousness? What doth the will-concentrated talk? How doth he sit? How doth he move?.'[5]

What is the name of, or what defines, the *sthita-prajñaḥ* (or Adept in Spiritual Science)[6]? This means: what are the characteristics of him, who has gathered himself up in his mind? What does he speak, and what does he do?

1. Vide note 5 p. 31.

2. This term is explained in the following verses. *Vide*: my '*Inspiration*' *Part II*: (Ritambharā prajñā).

3. A name of Arjuna; see note I p. 15.

4. See note 1, p. 18.

5. *Talk* is 'word', *sit* is (to sit for) 'thought', *move* is 'deed.'

6. Will-concentration is ripened wisdom; this is a spiritual illumination of the mind which sets in before ātmā is realised. It may be called intuition.

7. For meaning of *Śāstra*, see note 2, p. 37.

Śrī Bhagavān (Lord Kṛishṇa) answers :—

प्रजहाति यदा कामान्सर्वान्पार्थ &c.

55. 'Then is he called 'sthita-prajñaḥ,' Pārtha! when he shall have fully discarded all desires rooted in the heart, and when his mind shall have become solely *Ātmā*-satisfied.'[1]

Whereas, when the peculiar occupation (of the Adept) is described, his character becomes known, therefore that occupation is described. By his mind (*ātmanā*), being made to fully occupy itself with (thoughts of) *ātmā* (soul) alone, he is said to be '*ātmā*-satisfied.' When with mind so occupied (or absorbed), other desires abiding therein are thoroughly banished, then is he called '*sthita-prajñaḥ*' (will-concentrated or wisdom-ripe).

This is the ultimate stage (or climax) of wisdom-culture. (vide: Foot-notes 1, 2, 3, and 4, pp: 74 and 75).

After this, the next lower stage—or intermediate stage—of the wisdom-culturer (or will-practicer) is defined ;—

दुःखेष्वनुद्विग्नमनाः &c.

56. 'That '*muni*' is called steady-willed, whose mind is unagitated by affliction, and unelated by happiness ; who is free from love, fear and anger.'[2]

To be unagitated in mind: is not to become grieved when causes approach to announce the impending affliction consequent on bereavement of something loved etc.

To be unelated in happiness, is to remain in an unattached or passive state when things, loved, may happen.

Love is longing for things not obtained. One must be free from this.

Fear is fear for prospective sorrow which may be

1. This stage is called *Vaśīkāra-Saṃjñā*.

2. This stage is called *Ek-endriya-Saṃjñā*.

caused by bereavements of loved things, and occurences of unwished-for things. One must be free from this.

Anger (or hate) is that disturbed state of mind or irritated feelings, which is pain produced by other people being the cause of separation of loved things, or of the happening of unloved things. One must be free from this.

Such man is the '*muni*' or the man of profound reflection (or contemplation) on *ātmā*. And he is called the steady-willed (*sthita-dhīh* or *sthita-prajñaḥ*).

The next lower stage is now described :—

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य &c.

57. 'His will (or consciousness) is (said to be) established who, nowhere, forms attachments ; who neither exults when an auspicious event may befal, nor abhors an inauspicious event befalling.'[3]

Nowhere forming attachments: means, to be in an indifferent, (passive or unconcerned) attitude. Auspicious is the event when something liked happens; inauspicious is that, when a thing detested happens. So be not over-joyed at the one, and be not hateful towards the other.

This man also is the will-cultured (*sthita-prajñaḥ*).

The next lower stage still, is :—

यदा संहरते चायं &c.

58. 'His will is installated, who like the tortoise indrawing its limbs, abstracts the senses from their pursuit after objects of sense.'[4]

When one, in the manner of the tortoise contracting its members, indraws his senses running out to contact their sensual objects of pleasure, and who pins his mind to (think on) *ātmā*, he also is a '*sthita-prajñaḥ*.'

These are the four stages of wisdom-culture (or will-cul-

3. This stage is called *Vyatireka-Samjñā*,

4. This stage is called *Yatamāna Samjñā*.

ture), each of which developes, in order, back from its precedent stage.

The difficulty of following this wisdom-course and how to attain the same is now stated :—

विषया विनिवर्तंते &c.

59. 'From the embodied, who starves (the senses), the sense-pleasures depart, save the craving. Even the craving departs when the Transcendent is seen.'

(External) objects (of enjoyment) are pabulum for the senses. These depart from him who famishes his senses by restraining (or rescuing) them from these objects. But the essence is left behind. Essence (*rasa*) is craving (*rāga*). The craving for pleasures does not leave still. But when the essence (or nature) of *ātmā* is seen to be *transcendant, i. e.*, very much more beatific than even the sense-objects the residue of craving also vanishes.

यततो ह्यपि कौंतेय &c.

60. 'Forsooth, Kaunteya![1] the turbulent senses forcibly seduce away the mind of even the sedulous sage.[2]

Without *ātmā*-cognition, the cravings for sensuous experiences never entirely surcease. The exertions of even the persevering sage nevertheless, the restless or powerful senses forcibly decoy the mind away. Thus the conquest of the senses is dependent on *ātmā*-perception; and *ātmā*-perception is dependent on sense-conquest. Hence the difficulty of pursuing the Wisdom-Course (or *Jñāna-niṣhṭhā*).

तानि सर्वाणि संयम्य &c

61. 'Restraining them all, and (mind)-collected, let

1. A matronymic of Arjuna. (=son of Kunti)

2. *Cf:* 'The roving eye misleads the careless heart.' *Cowper.*

him remain absorbed in Me. His wisdom (or will) is confirmed indeed whose senses are under control.'

Whoso wishes to succeed in overcoming (the difficulty presented by the mutual dependence of sense-conquest and *ātmā*-cognition, explained in the previous verse), he ought to rein in the senses,—which on account of their cravings for pleasures, it is so difficult to govern—and make Me the Holy Subject for his mind's occupation ; and thus, established in undisturbed serenity (*yuktaḥ*), let him be.

When the mind is so drilled as to have Me for it to muse over, all impurities are burnt up; the mind is purified and clear, and freed from all longings. Then the mind has control over the senses. The mind, with senses (thus) under control, is then capable of achieving *ātmā*-perception. It is declared (in Vishṇu Purāṇa) :—

" In the same manner that blazing fire, fanned by the (blowing) wind, burns up dry wood, so does Vishṇu, enthroned in the hearts of Yogīs, (burn up) all sin"[1].

And then it is that : ' His wisdom (or will) is confirmed[2] indeed, whose senses are under control' (Bh: Gītā: ii-61).

But with his mind not entered into Me, whoso attempts to win the senses over, by might of self-effort, is destined to fail, for ;—

ध्यायतो विषयान्पुंसः &c.

62. To the person who dotes on sense-objects, union therewith is generated. From union springs lust, and from lust springs hate (or wrath.)'

1. Vishṇu Purāṇa vi-7-74, 'Yathā ऽgniruddhata-śikhaḥ &c.'

2. This means that ātmā-conciousness becomes an actual fact to the neophyte &c, or in other words, ātmā is demonstrated to him, and is no more a hypothetical basis for belief.

क्रोधाद्भवति संमोहः &c.

63. From wrath comes folly; from folly, dementation. From dementation, wreck of the will; from wreck of will, (he) perishes.'

To him whose cravings for sense-objects linger, the effort to conquer the senses, without entering his mind into Me, is frustrated, inasmuch as (without My help), the reminiscences of past sins keep his mind preying on sense-objects.

This rumination effects a junction (with the objects), which becomes more and more firm.

From this union springs lust (*kāma*). Lust is the completion-stage of the union (*sanga*), or *kāma*, lust or appetite, is that which a man feels when he cannot stand without its being gratified.

From *kāma* springs *krodha*=hate, malice or anger. This is that irritated feeling excited aganist other persons, who, the man of lust thinks, stand in his way of obtaining gratification from pleasures, not yet near at hand.

From *krodha* comes *sam-moha*=folly or infatuation, which is the state in which the discrimination between what is right to do, or wrong to do, is lost. And the fool therefore does anything.

Thence follows *dementation*, or loss of the links of memory in the effort which he has begun to make in order to conquer senses etc.

From dementation follows the *wreck of the will* (or will-power). The will here is the cultivation or labour he expends (on the mental plane) towards obtaining *ātma*-knowledge.

From loss of will, he *perishes*; *i.e.*, he is drowned again in *samsāra*[1] (the material life of misery).

1. Vide note 1, p. 61.

रागद्वेषवियुक्तैस्तु &c.

64. 'With senses bereft of longings and loathings, and kept under control, the man who despises delights, and whose mind is in his bidding, obtains pellucidness[1] of mind.'

Whoso, as above declared (verse 61, *ante*), places his mind in Me, the Lord of all,—because I am the Holy Subject for thought—, all his taints are thoroughly expunged. The senses become destitute of cravings and loathings, and are mastered. He thus rejects from him all sense-delights; and has his mind under control. He gains pellucidness of mind (*prasāda*),[1] *i. e.*, purity (plus cheerfulness) of the internal organ (*antah-karaṇa*).

प्रसादे सर्वदुःखानां &c.

65. Peace[1] (or purity) of mind attained, all afflictions to him are at an end. To the pure-minded, soon indeed comes wisdom[2]'

When the mind is placidly pure, the cessation of all miseries arising from conjunction with matter (*prakṛiti*) accrues to the person.

Prasanna-chetaḥ: is he who has his mind expunged of all blemish which blinds it against seeing *ātma*. And then comes to him the distinct illumination (*buddhi* or wisdom) to light up *ātma*.

Hence, when the mind is blessedly pure, all sorrows are certainly at an end.

नास्ति बुद्धिरयुक्तस्य &c.

66. To the unconcentrated (*a-yukta*), there is no illumination, and to the un-illuminated, there can be no contemplation. To the uncontemplating,

1. *Prasāda* is 'the serene and blessed mood' of the poet. Serene contentment or benignant tranquillity.

2. 'Wisdom' is the transcendent consciousness with reference to ātmā (*ātma-darśana*).

there is no tranquillity, and to the untranquil, where is bliss ?'.

To him who does not concentrate his mind in Me *a-yukta*) and who essays to control the senses by his own effort, no clear illumination (or distinct consciousness) can develope; *ergo*, he can have no contemplation (*bhāvanā*). Then, to him who cannot contemplate on the distinct (nature of) *ātmā*, there can be no tranquillity, or the supplanting (or suppression) of the inclinations after sense-objects.

To him, then, who is untranquil, and who is immersed in sense-appetites, how can eternal and transcendental blessedness come?

Again, as stated aforesaid, the disastrous consequences that would flow from not governing the senses, are pointed out:—

इंद्रियाणां हि चरतां &c.

67. 'Whose mind is permitted to rove after the rambling senses, that mind verily steals him of his intelligence (or wisdom), like the wind, the ship in the waters.'

When the senses are wandering away amongst their delights, and when the person permits his mind to ramble after them, that mind will deprive him of (or draw away from him) that intellgence or wisdom which concerned itself with (thoughts of) *ātmā*. That is to say that, that mind will, instead, induce a will full of sensuous thoughts.

The analogy to this state of things is that of a ship over the ocean violently tossed hither and thither by virulent winds.

(Conclusion from this is):—

तस्माद्यस्य महाबाहो &c.

68. 'Therefore, O mighty-armed! whose senses have

in every way been withdrawn from their objects, his wisdom (or will) is established.'

Therefore in the manner expounded by Me thus, whoso, with his mind entered into Me—a Holy Subject for contemplation—has his senses in every way completely abstracted from their objects, to him belongs the establishment (or installation) of his wisdom (or will) in *ātmā*.

The attainments of the man who has subjugated senses, and whose mind is in pure serenity, is now mentioned :—

या निशा सर्व भूतानां &c.

69. 'What is night to all creatures, then awake is the *saṃyamī* (sense-victor); when all creatures are awake, that is night to the seeing *muni*.[1]'

What understanding concerning *ātmā* is darkness to all creatures—*i. e.*, that understanding or wisdom about *ātmā* which like night does not shine to them—in that understanding or wisdom concerning *ātmā*, the *saṃyamī* or the conquerer of the senses, has his mind lucidly awake or serenely alive. This means that he remains seeing *ātmā*.

What understanding—which occupies itself with sensuous delights, sound etc.,—all other creatures are awake in or alive to,—that sensuous understanding does not shine, like night, to the *ātmā*-seeing *muni*[1].

आपूर्यमाणम् &c.

70. 'Like unto the waters entering a full and commotion-less ocean, when all desires enter (the like-minded) man, that man attains peace; not the lust-craving man (*kāma-kāmī*).'

The sea is full in itself, and always preserves one form. The waters of rivers enter it. Whether they enter or not

1. 'The silent and steady meditator,' read verse 56 and Commentary thereon (*ante*). A holy retired man. An Ascetic.

enter, the sea undergoes no difference whatever. Even so, when all sense-objects like sound &c.. enter into the *saṃ-yamī* (sense-victor),—meaning that when they (sound etc.,) become apprehended by his senses, (he preserves calm-ness),—*he attains peace*: He attains peace, that is to say, whose satisfaction from *ātmā*-cognition prevents his becoming disturbed (or corrupted) whether sounds etc., (*i.e.*, sense-delights) contact his senses or not contact them. But not the *kāmakāmī* (the hungerer after desires), or he who permits himself to be sold by his lusts. Never can such a person achieve peace.

विहाय कामान्: &c.

71. 'Whichsoever person, abandoning all desires, is free from longing; who is void of 'my-ness' and 'I-ness', well attains to peace.'

Kāmas=desires, or those things that are wished to be enjoyed, sound etc. Whichsoever person resigns these, and is free of craving therefor, and is free of 'my-ness' (*nir-mamāḥ*) therein, and free of 'I-ness' (*nir-ahaṅkāraḥ*), *i. e.*, free of mistaking the un-ātmic body for *ātmā*, he sees *ātmā*, and attains peace.

एषा ब्राह्मी स्थितिः &c.

72. This is the Brāhmī-state, Pārtha![1] 'attaining which one will not be deluded. Remaining in it (state), even in old age, he will attain to Brahm-bliss.'

This is the state, or condition of work-performance in an unselfish or disinterested manner, based on the knowledge (or belief) of the eternal (nature of) *ātmā*. This method has for its aim the achievement of true wisdom (*sthita-dhī*).;[2] It is *Brāhmī* or that which leads to Brahm. Knowing the philosophy of work to be like this, he will no

1. See note 1. p. 15. 2. [illegible]

more be under infatuation, meaning that he will not again enter samsāra[1] (the mirage of conditioned existence). If one adopts this method, even in his declining years, he will attain *Brahma-nirvāṇa*, or *Brahm-bliss* (final liberation), *i.e.*, he will attain to *ātmā*, the seat of exclusive beatitude.

Thus, in the Second Lecture,—to him who was ignorant of the nature of *ātmā*, and that work like war etc., leads to *ātmā*-attainment;—to him who laboured under the misconception that body is *ātmā*; who, under this misconception retired from battle,–(to Arjuna),–was declared the Sāṅkhya-knowledge[1] concerning the eternal *ātmā*, and the Yoga (or union)-producing *sthita-prajñatā*[2] or setted knowledge, thus teaching a *karma-yoga*, or the philosophy of performing work, disinterestedly, based on the (Sāṅkhya)-knowledge.

This doctrine is what is summarized in the verse :—

'*Ātmā* is eternal, and work is to be void of interest; 'the one is Sāṅkhya-wisdom; the other, Yoga-wisdom; also 'the aim of the *sthita-dhī*,[3] or him of illumined understanding; 'these are declared in the Second Lecture for curing his '(Arjuna's) folly.'[4]

OM TAT SAT

Thus closes Lecture the Second, named *Sāṅkhya-Yoga*,
with *Śrī Rāmānuja's* commentary thereon,
in the discourse between *Śrī Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
in the Divine knowledge of the *Upanishads*,
or the Chants of *Bhagavān*,
the *Bhagavad Gītā*.

—:o:—

1. Note 1. p. 61.

2. This wisdom or *sthita-prajñatā*, is the superior illumination, or supersensuous consciousness, or intuition produced by Yoga-practice; see my *Three Lectures on "Inspiration" etc.*" See note 6. p. 73. (*sthita-prajñatā*). See verse II-39.

3. See note 1. p. 73, and note 2. p. 83. (*supra*).

4. Verse 6, Yāmunāchārya's *Gītārtha-Sangraha*.

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA

COMMENTARY.

LECTURE III.

NAMED,

KARMA-YOGA,

OR

THE PATH OF WORKS.

"असक्तया लोकरक्षायै गुणेष्वारोप्यकर्तृतां।
सर्वेश्वरेवानयस्योक्ता तृतीयेकर्मकार्यता॥"

Ṣrī Yāmunāchārya.

(1) '*Unselfish,—(2) To save the Worlds (3) T' qual'ties ascribing, works,*'
'*Or (4) To Sov'reign Lord-God, Lecture Three says : do works.*'

Ṣrī Yogī S. Pârthasârathy Aiyangâr.

AUM

SRI BHAGAVAD-GITA

WITH

SRI RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THIRD LECTURE,

THE KARMA-YOGA,

OR

THE PATH OF WORKS.

PROEM.

THE purpose of this work, Gītā, is to make an exposition of that one-pointed and perfect Loving Faith or Devotion (*Bhakti*) to that Parabrahma[1] and Purushottama[2],—Who is proclaimed in the Vedāntas[3] as the Goal to be reached by the Moksha-aspirers,—Who is proclaimed by the Vedāntas as the Destitute of all the defiling taints such as *a-vidya* (nescience), and the Posessed of boundless and matchless myriad Attributes of Glory. This *Bhakti*,—the Means leading to Divinity—is variously known as Vedana, Upāsana, Dhyāna etc. In order to achieve this *Bhakti*, the realizing of the nature of one's own ātmā, is a necessary preliminary step. Ātmā-vision or realization is, realizing ātmā's nature, as declared in the (Veda-) Sentences of Prajāpati thus :—

'That ātmā, who is devoid of sin etc.'*

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1. See note 3, p. 8.
2. See note 4, p. 8.
3. Lit : The Ends of the Vedas teaching spiritual knowledge.
4. 'Ya ātma apahata-pāpmā' etc., *Chh : Up°.* VIII-7-1.

That this ātmā-vision is to be achieved by *jñāna-yoga*[1], (2) that *jñāna-yoga*[1] is generated by performance of work without attachment (*karma-yoga*) and (3) that this method of work is based on the knowledge that ātmā is eternal (etc.,) are subjects dealt with already (in the Second Lecture.)

In the treatment of Para-vidyā (or the Divine art of reaching the Divine), the method of meditation (*upāsana* or *Bhakti*) Divine, known as the *dahara-vidyā*[2] (or the method of *bhakti* or meditation by which to realize God in the etheric region of the heart),—comprised in the utterances of Prajāpati,—the realization of ātmā-nature by the God-seeker, as the first ancillary step to realization of the Divinity itself,—is with reference to this ātmā-realization, in such passages as :—

"Who, understanding that ātmā, contemplates it etc.,"[3]

And then, the incorporeal or immaterial nature of *pratyag-ātmā* (soul), and its nature transcending the states of waking, dreaming and sleep, is declared ; and lastly the subject of the *dahara-vidyā* is closed by declaring the fruit of its practice thus :—

"Thus doth this peaceful ātmā (*samprasādo*), emerging out of this body, and attaining the Ineffable Light (*Param jyotiḥ*), shines in its natural (or native) effulgence."[4]

Elsewhere also (*i. e*, in Upanishads other than the Chhāndogya, from which the above citations are made)

1. This term represents the *sthita-prajñatā*, or intuitive wisdom or knowledge or spiritual consciousness referred to in verses, 54 to 68, Second Lecture. Also see Note 2. p : 83,

2. There are chiefly 32 Vidyās or Modes of Meditation, a list of which is attached at end of Lecture Three.

3. 'Yas tvam ātmānam anuvidya vijānāti' *Chh : Up°* : VIII-7-1. The translation is as per Raṅga Rāmānuja's commentary.

4. 'Evam evaisha samprasādoꣳ smāchḥarīrāt samutthāya param jyotir upasampadya svena rupeṇ – ābhinishpadyate'. *Chh : Up°*. VIII-12-2.

the subject is similarly dealt with, for example, in such passages of Para-vidyā as :—

'By knowing the Deva (Paramātma) through the discriminative ātmā-knowledge, the bold man (sage) shakes off joy and grief'.[1] '*Knowing the Deva*' indicates the Goal, and '*through discriminative ātma-knowledge*' indicates the ātmā-knowledge as the constituent member of the Para-vidyā. (So the passage points out that Soul-knowledge is a necessary preliminary step to God-knowledge). After postulating, thus, the necessity of ātma-knowledge, the nature of ātmā is next inquired into by such clauses as :—

'The intelligent ātmā is neither born nor dieth'[2]

Then beginning from :

'The minutose than the minute'[3], and affirming :—

'By knowing the Magnificent, All-pervading Ātmā (God) the bold man (sage) doth no more grieve'[4] :—thus showing the nature of Param-ātmā (God) and the result of Pratyag-ātmā (soul) attaining Param-ātma, the passage :

"This (Param)-ātmā or the Soul of all (*i.e.*, All-pervading Being) is not attainable (merely) by means of much hearing (about Him, *i.e*, by means of much Scriptural erudition) nor (merely) by means of well (*i. e.*, thoughtfully) discoursing (on Him), nor (merely) by means of the fixing (of Him) in the intellect ; He is attainable by him alone

1. 'Adhyātma-yog-ādhigamena Devam matvā dhīro harsha-Ṣokau jahāti.' *Kat : Up°.* II-*12*.

'Adhyātma-yogādhigamena'; *adhigama* is knowledge, or consciousness. *Yoga* is concentration. *Adhyātmā-yogādhigama* is knowledge of *ātmā* obtained by concentration, a knowledge discriminating between *chit*, *achit* and *Īṣvara*. (vide note 1. p. 37.)

2. 'Najāyate mriyate vā vipaṣ chit.' *Kat : Up° :* II-*18*.

3. 'Aṇor-aṇīyān.' *Kat : Up° :* II-*20*.

4. 'Mahāntam vibhum ātmānam matvā dhīro na ṣochati.' *Kat : Up°,* II-*22*.

whom He elects (or makes choice of)[1]. To him (whom by an act of sovereign Grace, He thus elects), the Soul (of all),—discovers His essence (*i.e.*, reveals Himself)"[2] and so on, (*the Kathopanishat*) discusses the nature of Param-ātmā, the means or meditation (*upāsana*) by which to attain Him, and shows that the meditation is of the form of Loving Devotion (*bhakti-rūpatā*). And finally, the fruit of devotion is stated thus :—'That man who hath discriminative knowledge[3] as his charioteer, and who hath the reins of his mind (in his hand), reaches the end of the journey, *viz*: the supreme state of Vishṇu (the All-pervader)'.[4]

(This being the purpose of the Gīta), the next Four Lectures (Third, Fourth, Fifth, and Sixth), deal with the subject of the postulant (or aspirant) Pratyag-ātmā's cognition or realization, and the Means or Method (*viz.*, Meditation) by which to realize it.

Quoth Arjuna :—

ज्यायसी चेत्कर्मणश्चेत् &c.

1. 'If thy creed, Janardanā![5] be, that Knowledge is superior to Work, why then dost thou, Keṣava! impel me to terrible deeds (like war)?'

व्यामिश्रेणेव &c.

2. It seems as if thou confusest my understanding by

1. *Cf.* the expression :—"Many be called, but few chosen" Matt : 20-16, and "For many are called but few *are* chosen" Matt : 22-14.

2. The translation is by Yogi S. Pārthasārathi Aiyangār. Original is 'Nāyaṁ *Ātmā* pravachanena labhyo, na medhayā na bahunā śrutena yam evaisha vṛiṇute tena labhyas tasyaisha *Ātmā* vivṛiṇute tanūm svām, *Katrh* : *Up°* II-23. This passage occurs also in *Mund*: *Up*, iii-2-3.

3. Discriminatory knowledge of the natures of *chit*, *achit* and *Īsvara*. (vide note 1. h : 37)

4. 'Vijñāna-sārathir yas tu manaḥ pragrahavān naraḥ, soऽdhvanaḥ-pāram āpnoti tad Vishnoḥ paramam padam.' *Kat* : *Up°*. III-9.

5. See note 1, p. 19.

thy ambiguous speech? Tell me one (thing) decidedly, by which I may derive supreme blessedness.

'If thy opinion be that knowledge (or cultivation of spiritual wisdom by the intellect) is superior to work (or physical performance of duties as means to Moksha), why then dost Thou enjoin Me to engage in terrible deeds (like war)?' The purport of this is:—

'Intellectual Discipline or Path,—or Path of Knowledge (*Jñāna-nishṭhā*)—is the means by which to accomplish ātmā-vision. Work-discipline (*Karma-nishṭhā*)=bodily activities) leads to the Knowledge-Path. The Knowledge-Path, it was shown, is to be acquired by abstracting all the senses and the mind from their objects: sound etc. If then it holds that ātmā-vision is to be effected (immediately) by the sense-and-mind discipline above alluded to, then I ought to be instructed how to practise this Intellectual Mode (or Knowledge-Path), by abstaining entirely from all active work. But instead, why dost Thou command me to engage in all kinds of violent and such-like acts requiring the use of all the faculties of sense and mind?'

'Hence, I fancy, as if Thou art imposing upon me with Thy duplicate language!' The language is verily equivocal inasmuch as the intellectual Path to achieve ātmā-vision consists in the annulment of all the sense-and-mind faculties, whereas Thy speech ordains me to embark them on actual work. Hence tell me a single (*i.e.*, consistent) unequivocal word, by which I may know for certainty the exact course to pursue, and achieve (thereby) the highest good.'

The Lord said:—

लोकेऽस्मिन्द्विविधा &c.

3. 'Two kinds of Paths, for this world, O Sinless!

were proclaimed by Me already, the *jñāna-yoga* for the Sāṅkhyas, and the *karma-yoga* for the Yogis."

Thou hast not clearly understood what I already spoke, to the effect, that in this world,—abounding as it is in differently charactered men—,there are two Paths, the one of Knowledge (*jñāna*), and the other of work (*karma*), suited to the capacities of the persons concerned. Not all men, who are born in the world, are born with moksha-ambition (or taste), and able enough (at once) to embark on the Path of Knowledge; but they must perform Works without aiming for reward, performing them, too, as so many acts of Divine Worship. So done, the contaminations (or evils) of the heart get extirpated; and then the senses will not be turbulent. A man so disciplined is then able to enter on the Course of Knowledge.

That all acts constitute acts of Divine Worship will be found stated further on in verse: 'Worshipping Him, by one's acts,—from Whom all beings derive their impulses, —by Whom all this is pervaded—, man attains perfection' (Bh. Gī. xviii-46).

It has already been even seen that such verses as "Right thou hast, but to work etc.," (ii-47), ordain the performance of works with no anticipations of fruit; and then when one rises in wisdom beyond the turmoils of sense-objects, the Path of Knowledge is prescribed to him by such verses as "When one gives up all desires etc.," (ii-55). Hence *jñāna yōga* (the psychic or Knowledge-Path) was prescribed for the *Sāṅkhyās*, and *karma-yōga* for the *Yogis*.

Saṅkhyā means *buddhi*—Knowledge or Wisdom, or reflection, or will. Those who possess this are called

1. *Cf.* With II-39, and V-4-5, Bh. Gī. where the terms Sāṅkhya and Yōga are explained.

Sāṅkhyas, that is those who are possessed of the wisdom concerning *ātmā*. (Hence the mind-training or will-training-*jñana-yoga*—is for the *Sāṅkhyas*).

Those who are not fit for this course, are the *Yogis*, or those who are fit to follow *Karma-yoga*, or the Path of Works.

Hence there was not the least equivocation of language when it was asserted that for one who is subject to the distractions of phenomenal objects, *Karma-yoga* is suited, and for one who is not so subject, *jñāna-yoga* is suited.

It is now shown that, even though a wish for moksha arise in the man of the world, he is, yet, not competent enough to immediataly enter on the *jñāna-yoga*-Path :—

न कर्मणामनारंभान्नैष्कर्म्यं &c.

'4. None can attain the actionless (*naishkarmya*) state by cessation from action ; not by cessation merely doth he attain perfection.'

Neither by not performing the Śāstra-ordained works, nor by abandoning them after once begun, does one attain to the actionless state, *i.e.*, the state of *jñāna* (*naishkarmya=jñāna*), inasmuch as action (*karma*) alone, when interpreted as the mode of worshipping the Supreme Spirit (*Parama-Puruṣha*), and performed with no expectation of reward, brings perfection, and without this course *jñāna*-fitness is not attainable.

Thus *ātma-niṣhṭhā* (or the bestowal of exclusive attention to the concerns of *ātmā*—the psychological training)—which is practicable only after the annulment of all sense-distractions—is impracticable by those who are deep in the untold sins of the long past, and who have not worshipped Govinda,[1] by acts, with no reward anticipated therefor.

Further exposition of this question is made :—

नहि कश्चित्क्षणमपि &c.

5. 'None indeed can ever, even for an instant, remain actionless. By the matter-born *guṇas*,[2] one is forced against his will, to work.'

No person who is a denizen of this world, remains even for a moment quiet, without busying himself with some one act or another.

If he should ever determine to himself saying : 'I shall do nothing,' he will yet find himself compelled into action by the qualities of matter (with which he is bound), *viz.*, *satva*, *rajas* and *tamas*,[1] whichever may get the ascendancy in response to the influences of past deeds.

Hence by following the *Karma-Yoga* Course, the cumulated sins of the past must melt away, and then mastery over the qualities (*Guṇas*)[2] of matter is gained. The internal organ (*mind*) is then made pure, by which next *jñāna-Yoga* becomes possible.

Otherwise, the attempt to pursue *Jñāna-Yoga* alone becomes a pretence, says the verse :—

कर्मेंद्रियाणि संयम्य &c.

6. 'Pretender is that ātma-ignorant man, who in inhibiting the functions of the senses, yet, in mind, broods over sense-objects.'

Whoso, with the load of sins, not yet disburdened, with no control yet acquired over the inner and outer-sense-activities, strives for ātma-wisdom, but if he allow his thoughts to dwell on sense-objects, implying his love for them (not yet ceased),—and therefore his thoughts are

1. See note 3. p. 18.

2. See note 1. p. 67 (the properties of matter which rule the dispositions of mankind in their several worldly avocations).

absent from *ātmā*,—his conduct is false, for while he pretends to be doing one thing, he is doing another.

A man of this description striving for *ātmā*-knowledge, surely misses his mark and perishes. (*i. e.*, fails.)

यस्त्विन्द्रियाणि मनसा &c.

7. 'Whoso Arjuna! curbing the senses by the mind, disinterestedly practises *Karma-Yoga* with the organs of action, he is great.'

Inhibiting the senses by mental effort, whoso constrains them to co-operate with him in his endeavours to accomplish *ātmā*-vision, by performing the Śāstra-enjoined duties, to which, by circumstances of his birth, caste etc., he is fitted, and which come to be naturally facilely performed by his organs, which are as it were made for action, such a person is even more distinguished than the *Jñāna-Yogī* inasmuch as the path of *Karma-Yoga* is free from dangers which are incidental to *Jñāna-Yoga*.

नियतंकुरु कर्म त्वं &c.

8. 'Action is inherent. Do it (then). Action verily is superior to non-action (*a-karma*). Without action, thou shalt not be able even to sustain bodily existence.'

Niyatam=extended,[1] pervading, therefore inherent. An act is pervading or co-extensive[1] because it is a product of the union (of *ātmā*) with matter. Union with matter (*prakṛiti*) is a persisting inheritance of the unknown past. *To do* therefore comes as an easy natural accomplishment, and not subject to dangers (attending the Path of Knowledge). Therefore do work. That is superior to non-action, *viz.*, the mental course, *Jñāna*.

1. Vedāntāchārya explains that extension is co-extension; the co-extension or co-existence of action with substance, or matter with inherent motion or energy. Hence embodied souls must act.

A-karma, non-action, means *jñāna*,—knowledge,—and is the same as *naish-karmya*, occuring in such verses as :—

"None can attain the actionless (*naish-karmya*) state (iii-4), and elsewhere.

Even to the follower of the *jñāna*-Path, *karma*-Path is superior, for the former is one to which he is not accustomed, and which does not flow to him as an inherent tendency, and is therefore difficult to practice, and attended with risk.

Further on it will be shown how even one possessed of the real *ātmā*-knowledge, may work and yet look upon himself as no agent of (*i. e.*, not responsible for) the act.[1] Thus even *ātmā*-knowledge is a part and parcel of (or involved in) Work. Hence Work is superior. What is said about the superiority of Work, above Knowledge, will be evident to him who is actually engaged in *Jñāna-Yoga*.

Again supposing thou resignest all action, and embarkest on the *jñāna*-course alone, then how dost thou expect to support thy bodily existence, which is necessary and helpful to thee in thy practice of *jñāna-yoga*, when thou hast taken that course up and retired from all activity? The maintaining of the body is a *sine qua non* as long as one has to finish the particular method he has adopted, and till he reaches the end he has in view. The way that one has to maintain the body is, by labour, to acquire money in rightful ways; then perform, by its means, the *Mahāyajñas*,[2]

1. Cp. III-27, and XIII-20. (*Kāryakāraṇa kartṛitve &c*).

2. The five Great Sacraments or Acts of Divine Worship ordained for every holy man are :—

(1.) *Adhyāpana* = The teaching of the Sacred Scriptures &c., called *Brahma-yajña*.

(2.) *Tarpaṇa* = The oblation of water, food &c., called *Pitṛi-yajña*.

(3.) *Homa* = The offering of clarified butter &c., into fire, called *Deva-yajña*.

(4.) *Bali* = The distribution of food to creatures in general, called *Bhūta-yajña*.

(5.) *Athiti-pūjana* = entertainment of holy guests, called *Nṛi-yajña*

Vide *Manu*, III. *69 to 73*.

partake of the residue of food offered at these holy ceremonials, and sustain existence by such food alone. For, the Śruti declares :—

'From pure food, mind becomes pure; when mind is pure, (the continued stream of) memory (on *ātmā*) accrues etc.'[1] Also in the Gītā itself it will be-shown :

'They, the sinful who cook food for themselves eat sin' etc., (iii-13.)

Hence to the postulant of *Jñāna-Yoga*,—when he desists from all work,—what is the manner by which he must necessarily support his body? (consider).

Hence, because (1) that the *jñāna*-candidate also has to keep up the body, and has to continue performing the daily and occasional duties[2] such as the *mahā-yajñas*[3] etc., till the end of his course is accomplished; because (2) that in the *Karma-Yoga* path, also, the contemplation of the reality of *ātmā*-nature is included,—that contemplation involving the conception that the worker is no agent &c—; because also, (3) that the *Karma-Yoga* is easiest done and with no prospect of dangers (such as do attend *Jñāna-Yoga* practice), *Karma-Yoga* is preferably recommended even to the *Jñāna-Yogi*.

The decision on the whole is :—'Do thou therefore practice *Karma-Yoga*.

But if it be argued that work, such as the acquiring of money etc., involves the vanities of 'I-ness' and 'my-ness' etc., demanding the vexatious exercise of all the sense-

1. 'Āhāra-śuddhau satva-śuddhih, satva-śuddhau dhrivā-smritih, smriti-lambhe sarva-granthīnām vipra-mokshah' *Chh. Up°. VII-26-2.*

2. The daily duties (*nitya*) are Snāna, Sandhyā, Vaiśvadeva-brahma-, yajña, Deva-ṛshi-pitri-tarpaṇa, 1and Aupāsana. The occasioned (*naimittika*) are the Śrāddhās, Tarpaṇas &c. performed on the Eclipse-day, Saṅkrānti, Mahālaya &c. Pūrva-Mīmāmsa says: 'nitya naimittika karmācharaṇe phalam nāsti: akaraṇe pratyavāyah'.

3. *Vide*: Note 2, p. 96.

faculties, and that this procedure must eventually cause bondage to the person, it is said :—

यज्ञार्थात्कर्मणोऽन्यत्र &c.

9. 'Outside *Yajña*[1]-intended work, the world becomes work-bound. With that object, Kaunteya !, do work, void of attachment.'

Instead of work, such as that of acquiring money required to enable one to perform the sāstra-bid *Yajñas*[1], works for selfish ends are inaugurated. It is the latter by which the world (men) becomes bound. Hence engage in works, such as getting money, for the sake of the *Yajñas*[1].

Sanga or attachment comes, when work is undertaken for self-service (*ātma-prayojna*). Free from such motive, go to work.

All labour, when solely spent in the service of the *Yajñas*[1], becomes consecrated, through the *Yajñas*[1], as acts of Worship done to please the Supreme Spirit (Parama-purusha[2]). He (God) will then efface all the deeds (sin and merit) of the immemorial past, binding the man, and point out the way how, with little trouble, one can achieve ātmā-cognition.

It is now shown that all persons of every ambition, without exception, must support existence by *yajña*-consecrated food only ; and that sin is incurred by those who do not do so.

सहयज्ञाः प्रजाः सृष्ट्वा &c.

10. 'Creating beings along with Yajñas,[3] Prajāpati[4]

1. From *yaja=deva-pujāyām=* the Sacrifices; or the formulated holy rites of Divine Worship, daily, occasional &c. Throughout, it is the postulation of the *Law of Sacrifice*. For praises of Yajña, see 49th and 50th Anuvākas, Tait: Up°: *Nārāyaṇam*.

2. See note 1, p. 2.

3. Cp. 'Tasmād Yajñāt sarva hutaḥ' *Tait: Up°. Purusha-Sūkta, 9-10.*

4. A term generally applied to the four-faced Brahmā, the lord commissioned to create his own single

spoke (thus) in the past :—" With this, multiply; verily it is all-desire-giver (*kāmadhuk*)."

As declared in the Śruti :—

'The Lord of the Universe' (Patim viśvasya)[1] etc., the term Prajāpati is an unrestricted designation of Nārāyaṇa,[2] the Lord of all, the Creater of the Universe, the Soul of the Universe (viśvātmā),[3] and the Supreme Resource (Parāyaṇa).[4]

In the past, this Prajāpati,—the Bhagavān,[5]—intently reflected, at the time of creation, on the entities (*chit*), entangled in matter (*a-chit*). from an immemorial past. They were destitute of a name, of a form and of a distinction (one from the other), and embosomed in Him. They were fit for fulfilling great aims, but were lying latent like inert or unintelligent substances.

Prajāpati, out of infinite mercy, looked on them, and wishing to work out their deliverance, created them (or projected them into manifestation). With them he inaugurated the institution of Yajñas, so that they may worship Him thereby. And he spake thus :—

'By this (yajña), multiply yourselves (*ātmas*)' (iii-10) And 'let it grant you or fulfil for you, your highest ambition, viz, moksha, and all the rest of lower ambitions, helpful to moksha.'

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system in the vast kosmos, *viz*: the Brahmāṇḍa. It is also- applied to the Prajāpatis, the sons of Brahmā. But here it signifies God Himself, the Universal Creator, the *Mahā Vishṇu*, whose 70th and 199th name it is. Vishṇu-purāṇa says: 'Kartu-kāmaḥ *prajāpatiḥ*.'

1. Tait: Up°. Nārāyaṇam.VI-11.

2. The import of this most Holy Name has already been noted, *vide* note 5, p. 8. [redacted] 46th name of Vishṇu. Read (1) Tait: Up° *Nārāyaṇam* VI. (2) Atharva-Śikha, *Nārāyaṇam*; (3) Mahopanishat-1; (4) Subāl-opanishat. 6, and many another Upanishat.

3. The 227th name of God.

4. The 592nd name of God. He from whom all *yama*, *niyama* &c., are obtained. He from whom all *bhakti*-qualifications referred to in Bh: Gī. XI-54, XVIII-53, 54, are derived.

5. See note 1, p: 28, note 8, p; 10.

How (does this happen)? (It is explained):—

देवान्भावयतानेन ते &c.

11. 'By this (yajña), serve the *devas*;[1] let the *devas*[1] serve you. Reciprocating services (thus), you will attain the highest good.'

By this (yajña), worship the *devas* (minor divine functionaries) who constitute My body, and whose *Ātmā*, *I* am. For, it is declared further on;—

'(*Aham hi* etc.,) *i. e.*, I indeed am the Enjoyer of all the Yajñās, and the Lord etc.' (ix-24).

Let the *devas*,—of whom I am *Ātmā*,—worshipped by you, grant you your prayers for food, water etc., (*i.e.*, general prosperity and abundance).

Mutually exchanging services thus, you shall reap the highest good, *moksha*.[2]

इष्टान्भोगान्हि वो &c.

12. 'The *devas*, propitiated by sacrifice (yajña) will surely grant you all wished-for enjoyments. He is verily the thief who eats what is given by them without offering it to them.'

Yajña-bhāvitāḥ = Honored or recognized by yajñas, *i.e.*, worshipped. 'The *devas*, of whom *I* am the soul, shall confer on you whatever enjoyments you may pray for.' This means that whatever good you receive from them shall be such as would enable you to worship the *devas* again and again.

If one should enjoy the gifts granted by them with the view that they may be worshipped by you in return, without offering to them beforehand, he is a thief indeed.

1. The lower Gods, the agents of God, with several functions allotted to them in creation.

2. Cp: *Śrī Bhāgavata. XI. 2-6)*: 'Bhajanti ye yathā devān devā api tathaiva tān'. Cp. *Tait: Up°: Nārāyaṇam*, 50th Anuvāka:— 'yajña iti yajñō hi [illegible] &c.'

Chaurya is larceny. Its definition is thus:—'It is the intention one forms that property which belongs to others, and for the use of which they have the right, is his own; and (by depriving them of the same, unlawfully) appropriates it to himself and lives by it.'

Hence to an individual of this description, there is not only the forfeiture of the highest aspiration of man (*moksha*) but he will deserve a journey to the Infernum (*niraya*).

The same subject is continued:—

यज्ञशिष्टाशिनः &c.

13. 'The partakers of Yajña-consecrated food are delivered from all evils. But those who cook for self-enjoyment,—sinners,—incur sin.'

Those who prepare food from money earned, with the sole object of worshipping the Supreme Spirit,—Who ensouls Indra[1] etc., (the lower gods),—and who only partake of such consecrated residual food, become absolved from the æonic accumulation of iniquity, impeding the fulfilment, viz., of the cognition of true ātmā-nature.

But they, the sinful souls, who fancy that what the Supreme Spirit, as the Indwelling Spirit in Indra etc., grants, with the view that it may be used for His worship, is for themselves, and prepare and eat of food with this notion, eat of sin itself.

Agha=sin: is here used to denote the consequences or fruits of sin.

Adverse to achieving ātma-perception, such people prepare food, eat etc., paving for them the way to infernal regions.

Again it is shown that everything is traceable to Yajña whether it be viewed from the stand-point of the

1. The ruler of Svarga, the material Elysium.

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world, or from the stand-point of Ṣāstra[1]; and it is shown that the observance of Yajña is a necessity, and that its omission is attended with evil consequences :—

अन्नाद्भवंति भूतानि &c.

14. 'From food come all beings; by rain[2] is produced food; Yajña causes rain; and result of actions is Yajña.'

कर्म ब्रह्मोद्भवं विद्धि &c.

15. 'Know that body (*brahma*) gives forth action; from *akshara* (the Imperishable=*ātmā*) comes body. Hence the all-obtaining body is necessary for Yajña.'

एवं प्रवर्तितं चक्रं &c.

16. 'Thus is the wheel made to revolve. Whoso, here, doth not follow it, his is a life of sin,—he is a reveller in the garden of the senses,—he liveth a vain life, O Pārtha.'

From food, all creatures spring, and from rain, of course, comes food. That it is so, the world is witness to.

As for Yajña causing rain, we know it so from the authority of the Ṣāstras, for it is therein declared :—

'Oblations well delivered into the fire, mount up to the sun. From the sun is born rain etc.'[3]

And actions, such as the earning of money etc., by an agent, result in Yajña. And actions proceed from the body (*brahma*).

The term *brahma* (here) denotes the body, an aggregate of material particles. That such denotation is sanc-

1. See note 2, p. 37.

2. Cp. "Parjanyo varshati" &c, *Tait*: *Nārāyaṇa 50th Anuvāka*.

3. Manu, III-76: 'Agnau prās-tā-hutis samyag ādityam upatishṭhate &c. This is also quoted at end of VI-73, Maitri. Up°. Asiat: Society of Bengal Edtn. p. 284 (Engl:)

tioned, may be seen from the Veda-passage :—

'From Him, this *brahma* (matter=the *extended* stuff= body) name, form, as well as food are born'[1]

This use of the term is also found in the Gītā :—

'My womb is the extensive *brahma*' (xiv-3). Hence our interpretation of the passage '*karma brahmodbhavam*' meaning 'that actions proceed from the body'—a compound of matter—is correct.

Brahm-ākshara sam-udbhavam; the term *akshara* (the imperishable) refers to *jīvātma*, the individual soul, for it is *jīvātma*, who informs the body and obtains gratification from food, water etc., and so fortified, is able to engage in action. Hence the body which serves as the instrument of *jīvātma* for work, is said to spring from it (*akshara*).[1] Thus 'the all-prevalent body,' *i.e.*, the body that every votary of *Yājña* must own, is the inevitable requisite for *Yajña*.

(From Yajña, rain ; from rain food and so on, again), is the wheel set in motion by the Supreme Spirit.

'From food comes all beings :' *Bhūtas* are beings or creatures, meaning embodied entities (souls=*ātmas*) or souls clothed in bodies.

Thus :—food from rain ; rain from *yajña* ; *yajña* from works, performed by a doer ; works from a living body ; living bodies again from food ; is the wheel of ceaseless antecedents and sequences.

Whoso that is born here,—be he *karma-yogi* or *jñāna-yogi*—, follows not this wheel, leads a sinful life by the reason that he omits to nourish or support his embodied existence by the leavings of Yajña-dedicated food.

Aghāyuḥ=He whose is a life of sin : means either he

1. If *brahma* as interpreted here by some commentators is Supreme Spirit, the Supreme spirit Springing from *Akshara* or Spirit, again, would be meaningless. Some others interpret it as the Vedas. Both are irrelevant here.

whose life is devoted to commision of sin, or he whose life is born of sin. It may mean both.

Therefore he becomes an *indriyārāmaḥ*: or he who has the senses for his pleasure-garden, meaning he who indulges in the delights of the senses.

And therefore he is no *ātmārāmaḥ*: or he who would revel in the delights of the garden of *ātmā* (or spiritual transports of bliss). In other words the person (*aghāyuḥ*) is one who is exclusively addicted to sensuous enjoyments.

Food, not consecrated to *yajña* before-hand, nourishing the body and the mind, provokes *rajas* (passions) and *tamas* (darkness of intellect etc). A man in whom these dispositions are uppermost, becomes hostile to achieving *ātma*-illumination, and finds all his pleasures in the gratifications of the senses alone.

(With a necessary body then, which is to be used as an instrument for Divine Worship, and which has therefore to be served with food, let one act and fulfil this object. He who does not do so), albeit his attempt to practice *jñāna-yoga*, is destined to fail.

'He, therefore, Pārtha! lives a useless life'.

It is now shown that necessity for works such as the mahā-yajñas[1], incumbent for the several castes (varṇa)[2] and orders (āśrama)[2], ceases in the case of that person who is a *mukta*, (the liberated), and therefore he is under no obligation to adopt any Means whatever to accomplish *ātma*-vision.

यस्त्वात्मरतिरेव &c.

17. 'But naught hath he to do whose delight is *ātmā*, whose satisfaction is *ātmā*, and whose contentment is *ātmā*.'

1. See note 2, p. 96. 2. See notes 1 and 2, p: 65.

नैव तस्य कृतेनार्थो &c.

18. 'Here, neither Work nor No-work serves him any purpose. For, naught is there in creation he hath to depend on.'

तस्माद्असक्तः सततं &c.

19. 'Hence, unconcerned, work as if it were a duty to be discharged. The person so unconcerned, verily reaches the Transcendent.'

The person who is in need of neither the Path of Wisdom nor the Path of Action, is naturally he who is *ātmā*-ward. To him '*ātmā* is his satisfaction:' *i.e.*, no satisfaction such as he feels in *ātmā*, has he for food, water etc. nothing in fact, save *ātmā*. 'His contentment is of *ātmā*': *i.e.* not of pleasure-gardens, of flowers, of *chandana* (sandal wood etc., paste, smeared over the body), of vocal and instrumental music, dancing etc.

To him whose care, whose support, and whose everything is *ātmā*, what need is there to do any work to lead him to *ātmā*-cognition, for to him the nature of *ātmā* is ever and naturally evident?

Hence he stands in need of no Means to accomplish for him *ātmā*-cognition nor by practising any Means does he lose anything, for he is no more dependent on any Means, because *ātma*-cognition has, for him, become a *fait accompli*

Means or Paths are for those whose attention has to be diverted from material objects, but to one who has accomplished this end, he has no need to resort to any help which in the shape of ether (ākāṣa) or other differentiation of primordial matter in creation, constitutes the Means;[1] for all Means are intended to create an aversion for all that is material (phenomenal).

1. This has reference to what is known as *Pratik-opāsana*, or worship of material symbols. Consult Brahma Sūtras: (1) Na pratikena etc. IV-1-4; and (2) A-pratīkālambanāt nayati etc. IV-3-4.

He indeed is liberated (*mukta*) whose engagement in action is not an engagement with a view that it does constitute any means to effect *ātma*-cognition. Whether one engages in action as a means, or engages in it as no means, as in the case of a pure *Jñāna-Yogi*, engagenent in action is easy, bereft of danger, and involves fundamentally the contemplation on the true nature of *ātmā* (as Ṣāstras inform); and action in all cases is therefore desirable. (In the case of the *Jñāna-Yogi*, action will be showing a good example to the world, like the action of the Supreme Spirit Himself, as will be shown further on).

Hence always engage in work, disinterestedly, and as a duty to be discharged, until ātmā is realized.

Asaktaḥ=without attachment; *kāryam*=a duty, bounden to be discharged. How work may be done without the egotistic notion of self as the actor is further illustrated. So practising *Karma-Yoga*, the individual reaches the Transcandent (*param*), *i. e.*, *ātmā*.

कर्मणैव हि संसिद्धिमास्थिता &c.

19½. 'By action alone, did Janaka[1] and others reach the supreme perfection.'

As because *Karma-Yoga* is commended even to those who are qualified for *Jñāna-Yoga*, the Maharshis or Royal Sages like Janaka and others,—who were leaders of Jñānīs,[2] reached supreme perfection—*viz*: realization of *ātmā*—by way of Works alone.

Thus it has been shown that for the moksha-aspirant, who is unfit to tread the Path of Knowledge (*jñāna-yoga*), who is therefore fit to walk the Path of Works (*karma-yoga*), the latter is the necessary course for him to adopt. It has also

1. See *Chh: Up°* for Janaka's account. Also *Brih: Up°*.

2. Janaka instructed even Ṣuka, the great Jñānī, the son of Veda-Vyāsa. (*Vide: Mahopanishat, 2nd Adhyāya*).

been shown, with reasons, that even for the man who is qualified to pursue the *jñāna-yoga* course, *karma-yoga* (work) has superior advantages over *jñana-yoga.* (Knowledge).

It will now be shown that *karma-yoga* has another aspect: that of becoming an inevitable duty to a certain class of persons who are specially distinguished and qualified to practise, (and show) it (to others):—

लोकसंग्रहमेवापि &c.

20. 'Thou hast, besides, need to work, seeing that benefit accrues to the world'; (for) :—

यद्यदाचरति &c.

21. 'What the wise man doth, another doth likewise; what law he may make, the world follows it.'

Considering from the stand-point that by one's acts the world is profitted, then oughtest he to act (*i. e.*, act altruistically.)

Śreshṭhaḥ : is a wise man, a worthy man, a man of note and respectability ; and is one well versed in Śāstras.[1] Whatever such a man does, is imitated by all other men. It may be that it is generally known that a certain act is one which ought to be performed, yet all men wait to see how a good man, a leader of society, takes the initiative, and then they will do it, following suit.

Hence a man of special distinction or character ought always to show the example to the world, by first playing himself the part in all dutiesassigned to his caste (*varṇa*)[2] and order in life (*āśrama*).[2] If he should fail to do so, he commits sin,—the sin of not having benefitted the world by example.

The consequence to himself will further be that he will slip from the Path of his own *jñāna-yoga.*

1. *Vide* ; note 2, p. 37. 2. *Vide* ; notes 1 and 2, p. 75.

न मे पार्थास्ति &c.

22. 'In all the three worlds,[2] Pārtha![3] naught is there (binding) for Me to do; naught is there not gained or to gain. Yet I am in work.'

In all the three worlds,[2] where I could, by mere will, be present in the guise of man, or *deva*, or anything I choose,[3] there is no work which I am bound to do, for I am the Lord of all (*Sarveśvaraḥ*),[4] for I have nothing which has not been gained or which I have to gain by working. Hence the sole reason why I have applied myself to work (ceaselessly) is for the interests of the world.

यदि ह्यहं न वर्तेयं &c.

23. 'Did I not, for once, out of indolence, engage in work, all mankind, Pārtha![1] will copy *My* ways in everyway.'

उत्सीदेयुरिमे लोका &c.

24. 'Did I not Myself perform work, all these worlds[2] would go to ruin. I would be creating disorder (*saṅkara*) and working the downfall of all those creatures.'

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1. See note 1, p. 15.

2. The "three worlds" is a world-conception. Richard Garbe in his address before the Philological Congress at Chicago, 1893, says: "It may be here remarked, by the way, that the Pythagoreans, and Ocellus in particular, distinguish as parts of the world, the heaven, the earth, and the interval between them, which they term, lofty and aërial."..... "Pythagoras, as after him Ocellus, peoples the middle or aërial region with demons, as heaven with Gods, and the earth with men. Here again they agree precisely with the Hindus, who place the Gods above, man beneath, and spiritual creatures flitting unseen, in the intermediate regions."

3. This alludes to the mystery of Divine Avatārs, (read Part I. Occidental of my *Papers on Inspiration* etc). God has nothing to gain for Himself by his 'Descents,' which are intended as sacrifice and service for others. The three Lokas or kosmic regions are the Deva, the Pitṛ, and the Manushya, Lokas.

4. See note 2, p. 15. This is the 97th name of God.

If I, the Lord of all, of Will Infallible, and in Whose command lies the phenomenal display of the kosmos in its several scenes of emanation, continuance and immanation ; if I, taking births—seemingly as if it were a common event like the births of other (karma-bound) creatures,[1]—for the purpose of benefitting the world,—did not at any time, out of indifference (say), not act ; if I, having been born in the pedigree of the famous man-chief Vasudeva[3] (My father), did not conduct *Myself* in all seriousness, in the ways and manners adapted to his race (etc.,), why, all mankind would begin to act likewise, carried away with the notion that *My* ways are the ways of virtue, the worthy ways of the worthy son of the worthy Vasudeva[3]!. They would thus be put on the way to Infernum by the mere omission on *My* part to do a duty, which amounts to the commission of the gravest wrong. Mankind would be put out of the way of realizing ātmā.

If I did not *Myself* observe the customs of the country, mankind would take *that* as the final verdict as to what is right. They would desist from all (right) effort, and be lost.

If, again, *I* failed to respect the behests of Śāstra, by practising them *Myself*, I would be the author of causing a mixture or turbidity in the races of pure and holy people.[2] I would thus be the cause of such men's ruination.

If thou also, Arjuna ! thou the son of Pāṇḍu,[3] thou the brother of Yudhiṣṭhira,[3] should betake thyself away to *Jñāna-Yoga* (to which class thou belongest), all the worthy rest of men, moksha-aspirants, would likewise follow thy example, not knowing that their own stage is not of that advanced kind as thine is.

1. Cp: *Galatians:* 4-4 :—'God sent forth His Son made of a woman, made under the law.'

2. About caste, read Lect. I. 39 to 44.

3. Vide General : Table at end of Lect : I.

Thus, failing to walk in the Path of Works, mankind must meet ruin.

Hence, even for the specially distinguished men (who do not need any action) there is this reason requiring them to act.

सक्ताः कर्मण्यविद्वांसो &c.

25. 'Like the unwise, attached to works, act, Bhārata! (but) let the wise, in the interests of the world, also act, but unattached.'

न बुद्धिभेदं &c.

26. 'Let not be unsettled, the mind of the unwise, attached to works. Let the wise heartily (*yuktaḥ*) enter into works, to encourage them.'

The *unwise* (*avidvāmsaḥ*): are the unlearned in all the wisdom concerning ātma.

Attached to works: are those who wed themselves to works entirely, who lacking knowledge of ātma, are unable to take up jñāna; or those who are but fitted to walk the Path of Works, which to them is the sole Means by which to achieve ātmā-illumination.

Let the wise man also behave like the work-attached person, albeit his possession of full ātma-knowledge, and albeit absence of interest for him in the result of works, and who is fit to walk in the Path of *jñāna-yoga*. For,

He is looked up to by the world as the best pattern for imitation. To profit the world therefore, by dictating to it the principles of right and wrong, he must set a personal example; which is, by himself treading the Path of Works.

The *unwise* are the moksha-aspirants, who ignorant of a thorough knowledge of ātma, are incapable of adopting the *jñāna-yoga* method.

They are *work-attached (karma-saṅgiṇaḥ)*: or those who from the persistence of past habits of doing works, have inherited the same tendencies, fitting them for that Path *(Karma-Yoga.)*

Let not the intention of such people be unhinged by preaching to them the existence of other methods—besides *karma-yoga*,—by which ātma-cognition may be accomplished.

What the wise man has to do in these circumstances, is to seem as if, like the work-attached persons, he is at one heartily *(yuktaḥ)* with them for work, and that *Karma-yoga* alone, with no extraneous help of *Jñāna-yoga*, is sufficient to lead to ātma-illumination.

By taking the lead thus in the Karma-Path, he must inspire other people with love for good works (so that eventually they may become competent to take higher steps and reach perfection).

The difference between how the wise man practices *Karma-Yoga*,—and how the unwise man—, having been pointed out, the doctrine of how one may act, and yet contemplate on disownment of responsibility as actor, is now inculcated.—

प्रकृतेः क्रियमाणानि &c.

27. All kinds of activities are born of the *guṇās*[1] of matter. Whoso is deluded with the egoistic notion (*ahaṁkāra*),[2] thinks, 'I am the doer.'

तत्त्ववित्तु महाबाहो &c.

28. Whereas the truth-knower, O mighty-armed! of the nature and work of the *guṇas*,[1] knowing that *guṇas*[1] rest in *guṇas*,[1] giveth up attachment.'

1. Guṇās=qualities of matter, see note 1, p. 79. See also XIII-20 and 29.

2. Means pride, or intumescence of selfness, egoism or egotism. Ahaṁkāra, here means the deluded notion that what is not-self (body) is self (*ātma*).

In respect to the activities which are displayed by the three-fold nature of matter, *satva*, *rajas* and *tamas*,[1] the man who is blinded by *ahaṅkāra*[2]—fancies that he is the doer or author, (the agent, the cause, the root, the spring, or the fountain of the activities).

Ahaṅkāra[2] = I-ness = the notion of egoism one feels for his body, or the mistaken notion that the non-self,—body,—is the self, *ātmā*.

A man therefore who is under this wrong notion mistakes the doings of the body or the *guṇas*,[1] as *ātma's* doings. He thinks, 'I am the doer.'

Tatva-vit or truth-knower: is he who is capable of discerning in work the properties of the *guṇas*[1] manifesting themselves.

Whoso therefore discovers in the manifestations of the *guṇas*,[1] the *guṇas*[1] themselves, will not commit the error of thinking, 'I am the doer.'

प्रकृतेर्गुणसंमूढाः &c.

29. 'Deluded by matter's *guṇas*,[1] they find employment in the workings of the *guṇas*.[1] The all-informed wise man shall not disturb the ill-informed ignorant.'

The ill-informed people attempt ātma-realization, but they are ignorant of the true nature of ātma by reason of their connection with matter, the *guṇas* of which obstruct him. He is naturally drawn to connect himself with the activities of the *guṇas* and cannot divert these natural tendencies towards the contemplation of the distinct ātma-nature. Hence they are not competent for the Path of *Jñāna*, but only good enough for that of *Karma*.

The all-wise man, again, shall, seeing the capacities of these sluggish people and their slow understanding, though

1. See note 1, p. 67. 2. See note 2, p. 111.

himself a *jñāna-yogi*, shall not try to turn them from their own easy Path of Action. The danger is that they are on the watch to follow the lead of wise men; while so, when they are not capable themselves to tread the Path of *Jñāna*, but when they find their wise man, above necessity of action, they may mistake the wise man, by giving up action themselves (and not be able to join the wise man in *his* ways.)

The conclusion thus is that the leading man, the man of wisdom, shall himself stay in *Karma-Yoga*; and though he know from his knowledge of the true *ātmā*-nature that *ātmā* is essentially no actor, shall yet persuade men of less knowledge that *ātmā*-vision is solely possible by the unaided Path of *Karma* (or action).

It was also previously pointed out that even to a *jñana-yogi*, the *karma*-course was (for reasons stated) preferable.

Hence men of light and leading (*vyapadeśyāḥ*) shall themselves tread the *karma*-Path as a measure, beneficent to the masses in the world.

The method of practising *Karma-Yoga* by ascribing all agency to the guṇas,—because *ātmā* has been shown to be a distinct essence—has now been described.

The ascription or attribution of agency to the guṇas is thus:—

Reflect, that *ātmā* from its essential nature, cannot be actor, but action comes to it from its conjunction with matter. (It is actorship not *natural* but *derived* or borrowed). Hence in association with matter (*prāpta*)[1], there is actorship; in the absence of such association (*aprāpta*)[1], there is no actorship.

1. *Prāptā-prāpta* = agreement and difference; or *prāpta*, positive premiss, corresponding with the universal *A* proposition 'All *A* is *B*.' The *aprāpta* is negative premiss, corresponding with the converted *A* proposition 'All not *B* is not *A*.' Its application to the present case is thus:—'Ātmā becomes actor when in contact with the *guṇas*'; 'not contact with the *guṇas*, is no actorship to ātmā.' Ātmā is thus, *per se*, no actor.

It is next shown how works may be viewed by attributing authorship thereof—an attribution hitherto considered with reference to the guṇas,[1]—to Bhagavān, the Supreme Spirit, the all-Soul,—a consideration justified by the fact that all ātmas constitute His body, and are related to Him in the relation of the guided and the Guide.

मयि सर्वाणि &c.

30. 'With mind, *ātmā*-absorbed, rest all works in Me. Rid of desire and 'my-ness', and of (mental) fever, fight.,

'In Me, the Inner-Soul of all living beings, place all thy acts; with thy mind *ātmā*-engrossed, desireless (of fruit for work done), destitute of the vanity of 'my-ness, and free from feverish (cankering) care, *fight, i. e.*, discharge all Śāstrā-enjoined duties.

Adhyātma-chetasā=with the mind *ātmā-absorbed i. e.*, all thought absorbed in the contemplation of the nature of *ātmā* as proclaimed by hundreds of Śruti-texts, such for example as :—

'Penetrating the interior, the Ruler of all creatures, the all-Soul etc.'[2].

'Him, the Penetrator into the interior, the Author (or Actor) etc.,[3]'

'He, Who is seated in ātmā, Who is interior to ātmā, Whom ātmā knows not, to Whom ātmā is body, Who rules in the interior of ātmā, (He) is thy Indwelling Governor (Guide), and Immortality (*i. e.*, Giver of Immortality) etc';[4] declaring that ātmā constitutes the body of the Supreme

1. *Vide* : note 1, p : 67.

2. 'Antaḥ pravishtaśśāstā janānām sarvātmā.' *Tait: Araṇ.* III-11-2.

3. 'Antaḥ pravishtam kartāram etam.' *Tait : Araṇ.* III-11-2.

4. 'Ya ātmani tishṭhann ātmano'ntaro Yam-ātmā na veda, Yasy-ātmā śarīram, Ya ātmānam antaro yamayati Sa ta Ātmā'ntaryāmy-Amṛitaḥ.' *Bri : Up : V-7-22, Kāṇva-pāṭha.*

Spirit (*Parama-purusha*)[1], and is subject to His direction, He being the Director or Guide.

Likewise do the Smṛitis also declare, as for example:—

'The Supreme Ruler of all'[2] &c.

The Gīta itself will be found further on to say:—

'(*Sarvasya chaḥ ham &c.*):—In the heart of all, indeed, I am enthroned, and from Me is memory (*smṛiti*) and reason (*apohanam*)' (xv-15).

'(*Īṣvaras-sarva-bhūtānām &c.*):—Īṣvara, Arjuna! dwells in the heart-region of all creatures, whirling them by His *māyā* (wonderful power), (as if they were) mounted on a machine.' (xviii-61.)

As a necessary inference, therefore, from the consideration that *ātmā* constitutes My body, and derives all energies (or powers) from Me, do thou surrender all acts to Me, the Supreme Spirit, imagining that they are all done by Myself. In other words, let all acts be done as acts of Worship paid to Me.

Also, be *nirāṣiḥ*, desireless, *i. e.*, remaining without any expectancy of fruit for work done.

Nirmamaḥ=to be free from the idea of 'my-ness' or owning an act for oneself.

Thy (mental) fever thus cured (*vigata-jvaraḥ*), do fighting and all the round of duties (that the sacred Edicts make binding on thee).

Thus ought thy reflections to run:—'My Soul (*Ātmā*) is the Supreme Spirit, and therefore, He, my *Ātmā*, is the Author (or Actor). The Lord of all, the Master of all, it is He, Who causes acts being done—acts of worship to Him—by me, who am His body, and therefore His instrument. And therefore no notion of 'my-ness' or ownership of acts done, I can entertain.'

1. See note 4, p. 21. This name is synonymous with *Param-ātmā*.

2. 'Praṣāsitāram sarveshām,' &c. *Manu*: XIII-112.

Thus shall thy fever leave thee,—the fever or mental trouble evinced by thy thoughts: 'how am I going to escape from the enormous mass of sins committed in the immemorial past etc.?'

Thou mayst thus cheerfully enter on the duties prescribed for thee—*Karma-Yoga*—reflecting that by them, thou dost but worship the Supreme Spirit; and He so worshipped delivereth thee from bondage.

That Paramapurusha[1] is the Supreme Lord (*Sarveśvaraḥ*)[2], and the Supreme Master (*Sarvaśeshi*),[3] is declared in such Śrutis as:—

'Him, the Great Supreme Lord of Lords,—Him the Supreme Devata of the Devatas, etc.'[4]

'The Master of the universe'[5].

'The Master of masters'[6] etc., etc.

Īśvaratva, Lordship: is *Niyantritva*, Kingship or Commandership.

Patitva, Mastership: is the relationship between the Lord and the liege, or Master and the disposable right He has for His property (the liege).

That such is the actual quintessence of all Upanishad teachings is now shown:—

ये मे मतमिदं &c.

31. 'Whoso, men, will follow this eternal behest of Mine, filled with faith or (at least) void of ill-will, shall be released from all deeds.

Mānavas=men, the descendants of Manu[7], and therefore the followers of Śāstras. They determine to themselves what the main import of the Śāstras is,—which

1. See note 4, p. 21.
2. *All-Lord* (97th name).
3. The *all-Disposer*.
4. 'Tamīśvarāṇām paramam Maheśvaram, tam daivatānām paramañcha Daivatam.' *Svet: Up°.* VI-7.
5. Patim viśvasya etc: *Mahā Nārāyaṇa Up°*: XI-3.
6. Patim patīnām etc. *Svet: Up°.* VI-7.
7. See note under *Bh: Gi.* IV-1.

(Ṣāstrās) are no other than My Will formulated—and conduct themselves in accordance therewith.

There are those, who, if they cannot bring the Ṣāstra-canons into practice personally, may yet be faithful believers in the tenets inculcated therein.

There may again be those, who though not earnest and believing, may not yet range themselves with blasphemers, and doubt the truthfulness, authority (and so on) of the Ṣāstra-injunctions ; in other words, who will not try to detect errors in Ṣāstras, laying claim, as they may, to perfection.

All these three classes of men shall be delivered from the effects of their vast accumulation of past fructescent deeds, causing their bondage.

Te-'pi = they *also*, or *at least* they: referring to the unvilifying class, is to impressively show that even if they be not men of earnestness, but if only they keep a passive attitude, they are entitled to salvation (gradually.)

This verse thus declares that even those who are unable to exemplify the Ṣāstra-teaching by actual conduct, but if they are earnest in believing its precepts ; and that even those who may not be earnest, but if they at least do not blaspheme, are entitled to absolution from past deeds, the cause of bondage. The (positive) attitude of faith or at least the (negative) attitude of absence of ill-will gradually leads them on to actual conduct as enjoined by Ṣāstra, and then on to liberation (*moksha*) finally.

The evil to the non-observers of Aupanishad-commandments, the non-earnest, and the blasphemers, is stated thus :—

ये त्वेतदभ्यसूयंतो &c.

32. 'But whoso, blaspheming, carry not out this, My

edict,—know them to be blind to all knowledge; and, bereft of understanding, (te be) lost.'

My edict or truth is that to all ātmā-essence I am the Prop. It is to Me as My body, standing to Me in the relation of disposable property (*śesha-bhūtam*); and it derives all its impulses from Me (explained in verse 30, *ante*).

Whoso, then, do not contemplate and act conformably to this law or truth; whoso, otherwise, are not earnest; whoso, otherwise again, may take to cavilling, know them all to be utterly destitute of any knowledge. Therefore they are to be considered as deprived of understanding and lost[1].

Understanding or intelligence (*chetaḥ*) is that which gives to one the true knowledge of things; in its absence their knowledge would be pervert or crooked (*viparīta-jñāna*), and uttermost ignorance then prevails.

Thus, it has been shown that 'actorship' arises from union with matter, from its (matter's) qualities (guṇas) being provoked by the contact; and that this is (ultimately) dependent on the Supreme Spirit.

Reflecting in this manner, *Karma-Yoga* is meet, both for him who is competent for the Path of *Karma-Yoga*, and for him who is competent for the Path of *Jñāna-Yoga*. *Karma-Yoga* is meet for both (it was explained), on account of its facility, exemption from dangers, and requiring no help of other methods for its prosecution, inasmuch as in it is involved a (required amount of the) knowledge of ātmā; whereas *Jñana-Yoga* is difficult to practise, susceptible of failures, and inasmuch as some *karma*,—such as that required to find the wherewithal to maintain bodily existence—is necessarily demanded (without which how is any one to perform any yoga at all?)

1. Lost means, incapable of rising to those heights of perfection which is in the power of souls. Also read note 1, p. 120.

Also it was pointed out how necessary it was for a man of distinction to specially engage in *karma* (as an example to the world).

What the difficulties and the dangers are in respect of *Jñāna-Yoga*, are now explained in the remaining portion of this (third) Lecture :—

सदृशं चेष्टते स्वस्याः &c.

33. 'Even the *jñāni* follows the bent of his nature[1]; all creatures follow nature[1]; what can (*Śāstra*)-restriction avail?'.

The *jñāni*,—the man of wisdom—is well acquainted with the Śāstra-declarations as regards the distinctive nature of ātmā from matter (prakṛiti), and knows also full well that ātmā should form the sole object of his contemplation. And yet the force of old habits (in connection with matter) is such that he is carried along in the current of old nature's tendencies, and he finds occupation with material objects. The reason is that creatures become confirmed in whatever habits they form with nature,—whatever habits they create from their association with the inert companion *achit*=(matter); and in those habits they persist.

In the face of these inured habits, what availeth Śāstra, which would impose restraint (on these habits)?![2]

How one (slavishly) follows (material) nature is now explained :—

1. Nature here means the sum of tendencies, dispositions, tastes, inclinations &c., which are seen to evoke in each individual,—the man thus apparently unaccountably differing from another,—the varieties so exhibited being accounted for by the habits formed in previous births, which eventuate in the present birth. (Read my Articles on 'Predestination and Free-will.' In the *Theosophist*, 1896-97).

2. *Cf.* the Mahābhārata verse : 'Janmāntara sahasreshu yā buddhir bhāvitā nriṇām, tām eva bhajate jantur upadeśo nirarthakaḥ.'

इंद्रियस्येंद्रियस्यार्थे &c.

33½. 'Loves and hates are rooted in the objects of every sense.'

The objects of the senses of knowledge (or perception) *viz.*, hearing etc, are respectively, sound etc., and the objects of the senses of action, *viz.*, tongue etc., are respectively, speech etc. For each of these objects, one has affection or love, or desire to enjoy, generated by ancient indurated habits (vāsana=predilection or reminiscence).

And hate or aversion is inevitably present in the same objects, as soon as there is the least hindrance in the way, preventing enjoyment thereof.

Such loves and hates hold down the person who would pass through the *Jñāna-Yoga* course,—who would subjugate his senses. The loves and hates hold him in their (iron) grip, and drive the man to the committal of acts conforming with the (material) nature (he has inherited).

He is thus turned from his purpose of realizing the bliss of ātmā-nature and is lost.[1]

तयोर्नवशम् &c.

34. 'None shall get under their power ; they are verily his enemies.'

No one after embarking on the course of *Jñāna-Yoga*, shall get again under the influence of loves and hates, and thus work his own destruction. For, they will be his most invincible foes, indeed, frustrating his endeavours towards *Jñāna-Yoga*.

श्रेयान्स्वधर्मो विगुणः &c.

35. 'Though wanting in merit, better is one's own

1. *Nashtaḥ* is literally he who is lost. Vedāntāchārya explains that 'the loss' means that the man becomes incapacitated to work for higher spiritual objects (*purushārth-āyogyam*). *See* note 1, page 118.

Dharma[1] than another's *Dharma*[1] well performed. In one's own *Dharma*, death is noble; others' *Dharma*[1] is danger-fraught.'[2]

For reasons stated, one's own *Dharma*[1] or prescribed duty (by Śāstra) *viz.*, *karma-yoga*, is the best, albeit it be destitute of great virtues in it. Such duty (*dharma*) is easy to discharge, and unattended with risk. Whereas, to the man who is wedded to matter, *jñāna-yoga*,—though assuredly it is most excellent—is most difficult of achievement. *Jñāna-yoga* is besides surrounded by danger, though the Path indeed is shorter than *karma-yoga*.

Karma-yoga comes to a man easily and most naturally befitting him. Death, he may encounter, before, by this method, he is able, in one life, to achieve his purpose; but his progress does not get barred by any obstacles. In his next birth, the thread of previously accomplished progress is easily picked up and continued.[3]

Whereas to one who is allied (or tied) to matter, the attempt to tread the Path of *jñāna* is surrounded by dangers, which beset its Path, and which deter one from adopting that scheme readily. *Jñāna-yoga* is thus difficult.

Arjuna (now) asks :—

अथ केन प्रयुक्तोऽयं &c.

36. 'What is it then, Vārshṇeya[4]! prompted by which one wallows in sin? as if forced into it against his will?'.

What is it, (Kṛishṇa!) that impels a person—dragged as it were by force, into the ways of evil,—who is desirous of embarking on the course of *Jñāna-Yoga*?

1. Prescribed duty. The ways of virtue.

2. Cp. XVIII-45 to 48; Vish: Pur. III-7-20; Bhāg. XI-21-2.

3. Cp. II-40, and VI-40.

4. A patronymic of Kṛishṇa (*vide* Genealog: Tree at end of Lec: I.).

Śrī Bhagavān (Kṛishṇa) answers :—

काम एष क्रोधः &c.

37. 'Lust (*kāma*) it is,—hate (*krodha*) it is—, which is begotton of *rajo-guṇa*.[1] This foe, here (on earth), know, is all-consuming, all-polluting.'[2]

What obstructs a person in his pursuit of *Jñāna-Yoga* is this *lust*, this appetite or longing for sense-objects, such as sound etc., sharpened all the more by past habits; because the person is attached to matter, the guṇas[1] of which, rising and falling, constantly influence all beings.

This *lust* is a most devouring (or exacting) foe, and inveigles him into its province of sense-pleasures.

This self-same lust, when hampered in its course, turns into *hate* (or wrath)—the most sinful—displayed against those who come in the way (of gratification), and resulting in the perpetration of violent acts against (such) creatures.

Know this lust is *begotten* of *rajo-guṇa*,[1] and it is the adversary, hostile to *Jñāna-Yoga*.

धूमेनाव्रियते &c.

38. 'Like the fire enveloped by smoke, the mirror by stain, and the embryo by the amnion, so is this (world) wrapped in it (lust).'

This=all creatures (the world): is immersed in desires, like smoke enveloping the fire; like the stain obscuring the brightness of a looking glass, like the fœtus ensheathed in its (membraneous) cover[3].

How it envelopes is explained :—

आवृतं ज्ञानमेतेन &c.

39. 'The understanding (*jñāna*)[4] of the *jñani* (the

1. See note 1, p. 67.
2. Read II-62 to 64.
3. *Ulba*:—Śruti defines it as "Utarm vā ulbāj jarāyuḥ."
4. *Jñāna* is a term in Saṃskṛit, which, according to the place where

wise man), Kaunteya[1]! is enwrapped by this eternal foe, in the guise of lust, insatiable and inexhaustible.'

The intellect or understanding of the intelligent or enlightened man, in respect of ātma-knowledge, is beclouded by the eternal foe which comes in the shape of lust,—that which generates a fascination for object-enjoyments.

It is *dushpūra* or insatiable, *i. e.*, it hungers and thirsts after gratifications, though inaccessible to its grasp.

It is *anala*[3] or inexhaustible, *i.e.*, nothing will completely satisfy lust. When it gets one object it desired for, it will want another. It is unappeasable. (Inexhaustible greed is never satisfied).

What are the instruments by which lust takes possession of ātmā? It is said :—

इंद्रियाणि मनो &c.

40. 'The senses, the *manas*', and the *buddhi*[2] are its

it occurs, variously means, knowledge, wisdom, reason, understanding, sense, intelligence, intellect, consciousness and sentiency. In Vedānta works, all these terms are used with reference to spiritual matters. Sir William Hamilton in his Metaphysics (i-193) says: 'consciousness and knowledge each involves the other,' and yet each term finds its appropriate use according to the tenor of particular passages which have to be elucidated.'

1. A matronymic of Arjuna, see Note 1. p. 42.

2. *Buddhi* is generally translated as understanding, will and so on. Indian philosophy understands by it, the judging, discerning, ascertaining or deciding faculty of the mind. *Vide* note 4, below, on '*Manas*.'

3. *Anala* means also fire. In which case, lust is like fire, which, once it attacks a thing, will burn it outright. So lust burns a man out.

4. *Manas* is generally translated as mind, but mind in English Psychology is a general term denoting Intellect (or Thought), Will (or Volition) & Feelings (or Emotions); but in Indian Psychology, *manas* is substance, the 11th organ, the internal organ of perception and action.

Manas, the mind that functions in the world is the instrument of

seats. By beclouding the understanding, it bewitches the embodied (soul).'

The senses (*indriyāṅi*), the mind (*manas*), and the determinative faculty (of the mind = *buddhi*) are said to be the seats of lust (or desire), as by establishing itself in these, it exercises dominion over ātmā. By these,—the senses, *manas* and *buddhi*,—its instruments,—become saturated with cravings after object-experiences (or delights), lust seizes hold of, or entices the embodied (ātmā),—embodied (ātmā) is the matter-consorted (*prakṛiti-saṁsṛishta*) soul—, by beclouding its intelligence (*jñāna*). *Vi-mohayati* means *vividham mohayati, i. e.*, (lust) entices (the soul) in *many ways*. That is to say, it makes the person blind (or opposed) to all-knowledge of ātma, and plunges him into objective revelries (or sense-indulgences).

objective consciousness; whereas *buddhi* may be considered as the *subjective* or *spiritual* consciousness. *Manas* or the worldly mind constitutes the *personality* of an entity conterminous with a single incarnation on the material plane; and constitutes also the *individuality* of the entity as well in its various transmigrations from incarnation to incarnation; the *personality* being distinguished in the *sthūla* or gross *visible* bodily manifestation, and the *individuality* being distinguished in the *sūkshma*, *liṅga*,* or subtle *invisible* bodily manifestation, and experiences thereof in dream, Svarga etc. Whereas *buddhi* is consciousness pure, exempt from all material conditions, and is an inseparable adjunct of the soul. It is spiritual consciousness which eternally adjectivally co-exists with soul (*ātmā*). In the Yudhishṭhira-Ajagara-Samvāda (vide, *Mahābhārata, Āraṇya Parva, 181st Adhyaya*) Ajagara (or the dragon) gives a short and clear definition of *buddhi*, and *manas*, worth quoting here :—

'*Buddher* ātmānug-ātīva, utpāte na vidhīyate,

Tadāśritā hi sā jñeyā, *Buddhis* tasya-ishiṭā bhavet. 25.

'*Buddher* utpadyate kāryān, *manas t*-ūtpannam eva hi.

Buddher guṇa-vidhir nāsti, *manas* tad-guṇavad bhavet.' 26.

Meaning: *Buddhi* (or intelligence) is the ever indissoluble attribute of the soul (ātma), and is to be known as dependent on the soul, and ministering to it. *Buddhi* is the *evolvent* of effects (or cause) whereas *manas* is the *evolute* (or effect). *Buddhi* is not circumscribed by the *guṇas* (or properties of matter, whereas *manas* changes according to the *guṇas*.

तस्मात्त्वमिंद्रियाण्यादौ &c.

41. 'By first constraining[1] the senses therefore, O Bharatarshabha![2] do thou vanquish this sinner (lust), the destroyer of *jñāna*[3] and *vijñāna*.[4]

One, who is desirous of entering on the Path of *jñāna-yogā*, has to cease from the natural out-going tendencies of the senses; but lust, his foe in that disguise, creates, on the one hand, antipathy for ātma, and creates on the other hand, love (or sympathy) for sense-delights.

Thou shalt, therefore, accustomed as thou art to the senses working in their own natural spheres,—because of thy intimate union with matter (*prakṛiti*)—constrain the senses to busy themselves, in their appropriate occupations pertaining to *Karma-yoga*.

[Discarding (or repelling) lust from thee in this manner] vanquish that foe, the great sinner, the destroyer of *jñāna*[3] and *vijñana*.[4]

Jñāna[3] is knowledge relating to ātma-nature.

Vijñāna[4] is deeper, inner or discriminative knowledge of the same.

The chief of the obstacles which hampers the understanding, is (now) mentioned :—

1. Constraint is here used in preference to restraint or repression, to mean that the senses are to be 'restrained' from material pursuits, and 'constrained' to employ themselves in the performance of Śāstra-enjoined duties.

2. Epithet of Arjuna, meaning the Bull (or Lion) of the Bharata race.

3. The beginnings of ātma-knowledge, or wisdom collectively.

4. The thorough, complete or discriminative ātma-knowledge or wisdom, in a distributive sense.

3+4. For example, to know generally that there is an immortal entity, ātmā, constitutes *jñāna*, but to know it deeper in its nature as atomic, essentially blissful, and so on, constitutes *vijñāna*. Or *jñāna* is previous knowledge, and *vijñāna*, after-knowledge; *vide* Commentary on this verse and also on XVIII-42; XVIII-73. *Vide* also *Vilakshaṇa mokshādhikāra nirṇaya*, p. 51 (Telugu edition, 1891) on the various kinds of *jñāna*.

इंद्रियाणि &c.

42. 'The senses, they say, are the chief; *manas*,[1] even more than the senses; yet *buddhi*[2], more than *manas*[3] but *that* (*saḥ*[4]=*kāma*=lust) is even more than *buddhi*[2].

The senses are said to be the chief impediments to knowledge in the hostile camp arrayed against it; for while the senses are occupied with objective concerns, knowledge can never develope as regards ātma.

But *manas* (the fickle mind, the lord of feelings), surpasses the senses (in its obstructive character.) This means that the senses may be quiescent, but if the mind is full of objective thoughts, no knowledge of ātma can develope.

But *buddhi* (the intelligence or the intellect, which judges, ascertains, which is one of the four functions of the *antaḥkaraṇa*) even exceeds *manas*. This means that the *manas* may be quiet, but if the intellect or intelligence is ill-directed along the channels of world-activities, (a perversion of intelligence quickens or) no wisdom developes in the realms of ātma.

Supposing the senses and all, *buddhi* inclusive, were quiet and passive, desire or lust, which is craving, deeply rooted in the heart, and *rajas*-born, will yet assert mastery

1. See note 3. p. 125.
2. See note 2. p. 125.
3. See note 2. p. 123.
4. This pronominal particle has been wrongly interpreted to mean 'Him' or 'Brahm' or 'ātma,' by other commentators, except Rāmānuja, whose interpretation, that it means lust or desire, is justified by the tenor of the subject-matter, which Gītā deals with just here.

Cf: *Dhammapāda*, V-203, which says:—'Desire is the worst of diseases; if one knows *that* truly, that is Nirvāṇa.'

Also read (61): The Qautrains of Omar Khayyam by E. H. Whinfield. M.A. 'Men's lusts like house-dogs, still the house distress, 2 'With clamour, barking for mere wantonness; 3 'Foxes are they, and sleep the sleep of hares; 4 'Crafty as wolves, as tigers pitiless.'

over all, and wins them all to its domain of objective-pleasures, obscuring the light of knowledge as respects ātma.

That which then is the most strong and overpowering, *viz.*, *kāma* (lust, desire, craving, or appetite for phenomenal experiences) is denoted by the pronoun 'saḥ.'[1]

एवं बुद्धेः परं बुद्धा &c.

43. 'O strong-armed! thus knowing this (lust=*kāma*) which surpasses *buddhi*, and steadying the *manas* with (thy) *buddhi*[2], destroy the irrepressible lust-shaped foe.*

Thus knowing that desire is even prior to *buddhi*, know it to be the antagonist to *jñāna-yoga*. Do will, or firmly resolve, then, to keep thy mind firmly established in ātmā; and destroy this, thy inveterate foe in the guise of lust.

OM TAT SAT.

Thus closes Lecture Three, named *Karma-Yoga*,
or the Path of Works,
With Śrī Rāmānuja's Commentaries thereon,
in the colloquy between *Śrī Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
in the Divine Knowledge of the *Upanishads*
or the chants of *Bhagavān*
the *Bhagavad-Gitā*

——:o:——

* 'Kill then, O Great-armed Chief! that hardly conquered foe,
The *love* of what is unrighteous and sole root of woe.'
Śrī Yogī S. Pārthasārathi Aiyangār.

1. *The motive underlies thought* tersely expresses what is meant by 'Yo buddeḥ paratas tu saḥ."

2. "Steadying the *manas* with *buddhi*, is equivalent to: 'Steadying thy vacillating mind by thy firm will.' In popular expositions, the strict philosophical *meanings of terms* must be partly forgotten.

A Table showing the important *Vidyas* or *Upāsanas*, or Modes of Meditation, enjoined in the Upanishads for attaining to Moksha or Eternal Release from *Samsāra*, or cycles births and deaths.

Number.	Name of Vidyā.	Reference to Upanishad.	A few leading words of the Upanishad to enable the student to trace them out.
1	Īśāvāsya-Vidyā.	Īśāvāsyopanishat.	'Īśāvāsyam idam sarvam' etc.,
2	Parama-purusha-Vidyā.	Kathopanishat, 3rd Valli.	'Ritam pibantau.....Purushān na param' etc.
3	Sad-Vidyā. *	Chhāndogya: Up° 6-2-1 *ff.*	'Sad eva Somy!—edam agra āsīt' etc.
4	Ānanda-maya-Vidyā.	Taittirīya: Up°, Ānandavalli 5*ff.*	'Vijñānam yajñam tanute... ānanda Ātmā'.
5	Antar-āditya-Vidyā.	Chhāndogya: Up° 1-6-6 and Bṛihadāraṇya: Up° 7-5-1*ff.*	'Eshoʒntar-āditye hiraṇmayaḥ Purusho' etc. 'Ādityo ya esha etasmin maṇḍale' etc.
6	Ākāśa-Vidyā.	Chhāndogya: Up° 1-9-1 ff. Do. do. 8-14-1*ff.*	'Asya lokasya kā gatir ity ākāśa' etc. 'Ākāśo vai nāma-rūpayor nirvahitā' etc.
7	Prāṇa-Vidyā.	Do. do. 1-11-5.	'Prāṇa iti ho (u) vācha sarvānha vā' etc.
8	Parañjoti-Vidyā.	Do. do. 3-13-7*ff.*	'Atha yad ataḥ paro divo Jyotir dīpyate' etc.
9	Pratardana-Vidyā.	Kaushītakī: Up° 3-1.	'Pratardano ha vai daivodāsiḥ' etc.
10	Śāndilya-Vidyā.	Chhāndogya: Up° 3-14 1*ff.* Agnirahasya, Śukla-Yajus. Bṛihadāraṇya: Up° 7-6.	'Sarvam khalv idam Brahma... āha Śāndilyaś Śāndilyaḥ.' 'Sa Ātmānam upāsīta manomayam' etc. 'Manomayo ʒyam Purusho bhāssatyam' etc.
11	Paryaṅka-Vidyā.	Kaushītakī: Up° 1st Adhyāya.	'.....Agni-lokam āgacchati... ...virajā nadī.....Amitaujasam paryaṅkam' etc.
12	Nāchiketa-Vidyā.	Kaṭhopanishat, 2nd Valli.	'.....Śravaṇāyāpi bahubhir yo na labhyaḥ' etc.
13	Upakosala-Vidyā.	Chhāndogya: Up° 4-10.	'Upakosalo ha vai.....Brahmakam' etc.
14	Uddālak-āntaryāmi-Vidyā.	Bṛihadāraṇyaka: Up° 5-7.	'Atha hainam Uddālaka Āruṇiḥ .....Esha ta Ātmāntaryamy amṛito' etc.
15	Akshara-para-Vidyā.	Muṇḍakopanishat. 1.	'Atha parā yayā tad aksharam' etc.
16	Vaiśvānara-Vidyā.	Chhāndogya: Up° 5-11*ff.*	'Imam Ātmānam Vaiśvānaram-.....tad Vaiśvānare hutam syāt.....'
17	Bhūma-Vidyā.	Chhāndogya: Up° 7-1*ff.*	'Yo vai Bhūma tat sukham' etc.
18	Gārgy-akshara-Vidyā.	Bṛihadāraṇyaka: Up° 5-8-8*ff.*	'Etad vai tad Aksharam, Gārgi!' etc.
19	Satya-kāma-Vidyā	Chhāndogya: Up° 4-4*ff.*	'Satyakāmo hi Jābālo (4)..... atra ha na kiñchana vīyā eti vīyā eti (9).'

* Rāmānuja's *Ved-ārtha-saṅgraha* is said to be the exegesis of this Vidyā.

A Table showing the important *Vidyas* or *Upasanas*, or Modes of Meditation, enjoined in the Upanishads for attaining to Moksha or Eternal Release from *Samsāra*, or cycles births and deaths.

Number.	Name of Vidyā.	Reference to Upanishad.	A few leading words of the Upanishad to enable the student to trace them out.
20	Dahara-Vidyā (vide Rāmānuja's Proem to Bhagavad-Gītā Lecture III).	1. Chhāndogya: Up° 8-1 to 6.	'Atha yad idam asmin brahmapure Daharam (1).....utkramaṇe bhavanti (6).'
		2. Taittirīya: Up° Nārāyaṇīyam-10th Anuvāka 23 and the whole of 11th Anuvāka.	'Daharam vi-pāpmam varaveśma bhūtam yat puṇḍarīkam (10-23)..tasyāś-śikhāyā madhye Paramātmā vyavasthitaḥ' etc.
21	Aṅgushtha-pramita-Vidyā.	1. Kaṭhopanishat 2-4-12 f and 2-6-17.	'Aṅgushṭha-mātraḥ Purusho madhya ātmani tishṭhati' etc.
			'Angushṭha-matraḥ Purusho antarātma' etc.
		2. Śvetāśvatara: Up°. 5-8ff.	'Aṅgushṭha-mātro ravi-tulya-rūpaḥ' etc.
22	Madhu-Vidyā.	Chhāndogya: Up°.3-1*ff.*	'Asau vā ādityo-deva-madhu(i) etad eva tato bhūya iti (ii).'
23	Saṃvarga-Vidyā.	Do. 4-3.	'Vāyur vāva samvargo' etc.
24	Jyotishām-Jyotir-Vidyā.	Bṛihadāraṇyakā: Up°. 6-4-16.	'Tad devā jyotishām jyotiḥ' etc.
25	Bālāki-Vidyā.	1. Kāushītakī: Up°. 4th Adhyāya.	'Gārgyo ha vai Bālākir anūchānaḥ' etc.,
		2. Bṛihad-āraṇya Up°. 4-1.	'Dṛipta Bālakir h-ānūchāno' etc.
26	Maitreyī-Vidyā.	Bṛihad-āranya Up°. 4-4 and 6-5.	'Maitreyītih ou vācha' etc. (4-4) 'Atha ha Yājñavalkyasya, etc. (6-5).
27	Gāyatrī-Vidyā.	Chhāndogya: Up°. 3-12.	'Gāyatrī vā idam sarvam' etc.
28	Ushasta-Kahoḷa-Vidyā or Sarvāntarātma-Vidyā.	Bṛihadāraṇya Up°. 5-4 and 5.	'Atha hainam Ushastaḥ' etc. (5-4). 'Atha hainam Kahoḷaḥ' etc. 5-5.
29	Pañch-āgni-Vidyā (vide Bhagavad-Gitā. VIII-3 and Rāmānuja's Commentary thereon).	1. Chhāndogya Up°. 5-3 to 10.	'Śvetaketurh-āruṇeyaḥ..... vettha yathā pañchamyām .....(3).....etān eva pañchāgnīn veda' etc., (10).
		2. Bṛihadāraṇya: Up° 8-2.	'Śvetaketur ha vā Āruṇeyaḥ' etc.
30	Akshi-Vidyā.	Chhāndogya: Up°. 4-15-1.	'Ya Esho akshiṇi Purusho dṛiśyate' etc.
31	Bhārgavī-Vāruṇī-Vidyā.	Taittirīya Up°. Bhṛigu-Valli, 1 to 6.	'Bhṛigur vai Vāruṇiḥ.....Vāruṇī-Vidyā,' etc.
32	Śrīman-Nyāsa-Vidyā.	Taittirīya: Up°. Nārayaṇam-49 to 52 Anuvākas.	'...Nyāsa iti Brahma..., nyāsa evātyarechayat...' (49). '...Nyāsa ity āhur...' (50).
	OM TAT	SAT.	'Om ity ātmānam yuñjīta.' 51f. 'Tasyaivam vidusho...Brahmaṇo mahimānam ity Upanishat.

N. B.—This Table has been prepared as a result of 12 years of study and research, and I feel sure many will welcome it as an index to the study of the Upanishads.

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA COMMENTARY.

LECTURE IV.

NAMED,

JÑĀNA-YOGA,

OR

THE PATH OF KNOWLEDGE.

"प्रसंगात् स्वस्वभावोक्तिः कर्मणोऽकर्मतास्यच।
भेदा ज्ञानस्यमाहात्म्यं चतुर्थाध्यायउच्यते"॥

Ṣrī Yāmunāchārya.

'*Passing, Self's own Nature; how work, knowledge becomes,*
'*How works vary; how great's knowledge, Book Four enounces.*'

Ṣrī Yogī S. Pārthasārathī Aiyangār.

AUM

SRI BHAGAVAD-GITA

WITH

SRI RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

FOURTH LECTURE,

THE JÑĀNA-YOGA,

OR

THE PATH OF KNOWLEDGE.

PROEM.

IN the Third Lecture, it was shown that *Karma-Yoga* (Path of Works) alone, was best fitted for the matter-bound moksha-aspirant, and that therefore this candidate was not competent, all at once, to enter on a course of *Jñāna-Yoga* (Path of Knowledge).

It was also shown, with reasons, that even to the *jñāna-yogi*, *karma* (works)—when performed with ideal mechanic impersonality,—(*a-kartṛitv-ānusandhāna*), was preferred.

It was further shown that, to persons of light and leading (*viśishṭatayā vyapadeśyāḥ*), the practice of *Karma-Yoga* was an imperious necessity (for reasons stated).

The object of this, the Fourth Lecture, is to further emphasize the necessity there is for *Karma-Yoga*, by declaring that it was taught (to great men) at the beginning of the

Manvantara[1]; and to show how *karma-yoga* partakes of the nature of *jñāna-yoga*, by reason of knowlege (*jñāna*) underlying work (*karma*);—(the Lecture) winding up by a discussion of the nature of *karma-yoga*, its varieties, and the importance of the knowledge-aspect inherent in it.

Episodically, the Truths (*viz*: purpose etc.,) regarding Avatāras (or Divine Incarnations, or 'God made flesh') are dwelt on.

Śrī Bhagavān (*Lord Kṛishṇa*) spake :—

इमं विवस्वते योगं &c.

1. 'I was the Teacher of this eternal *Yoga*,[2] to Vivasvān[3] (the Sun); Vivasvān declared it to Manu[3]; Manu imparted it to Ikshvāku.[3]

एवं परंपराप्राप्तमिमं &c.

2. 'So handed down successively, the Royal Sages (*Rājarshis*) came to know it; but by (long lapse of) time, O Parantapa[4]!, the *Yoga* declined.'

स एवायं मया तेऽद्य &c.

3. 'This self-same ancient *Yoga* is what is now propounded by Me to thee,—mysterious and best—, as thou art My devotee, My friend.

Thou shouldst not suppose: 'The *Yoga*, Thou hast expounded, is but a persuasive speech intended to induce me to fight'; for I expounded it Myself to Vivasvān (the Sun), as the Method by which to obtain *moksha*—the sublime ambition of man—, a Measure designed for the salvation of the whole Universe. Vivasvān to Manu, Manu to

1. The present Manvantara is Vaivasvata Manvantara. (See note 2, p: 135).

2. Read, Pātanjala Yoga Sūtra I-26.

3. This is the Solar Dynasty.

4. Meaning 'Harasser of foes' = (Arjuna).

Ikshvāku, and so on successively transmitted, the Royal Saints came to learn it. But with (long lapse of) time, and owing to the dull understanding of men, the *Yoga* well nigh became forgotten. That very same *Yoga*, pure, entire and in all detail, is what is revealed to thee by Me, now; because thou bearest Me friendship, and hast, in all loving devotion, sought Me as thy sole Asylum. No one, save Myself, is able to understand or to preach (to others) this *Yoga* inasmuch as it is the Sublime Wisdom, the Mystery of the Vedāntas[1].

In the course of this dialogue, Arjuna, with the object of accurately knowing the nature of Divine Incarnations, asks :—

अपर भवतो जन्म परं &c.

4. / 'Thy birth is recent; but the birth of Vivasvān is prior; (then) how Thou wert the Teacher in the beginning, is what I desire to know.'

(Arjuna) :—Judged by the march of time, Thy birth is recent. Thou art verily our contemporary, on this earth. According to time-calculation, Vivasvān is old by twenty-eight cycles of four Yugas each.[2] The explanation of this anomalous anachronism that Thou wert the First Speaker, is what I wish to know.

A question here arises, as to why a doubt of this kind

1. See note 3, p. 87.

2. A Mahā-kalpa is the life-period of Brahmā, which is one hundred (Brahmā) years. Each day of the year is called a Kalpa. A Kalpa consists of fourteen Manvantaras. Each Manvantara is equal to 71¾ Mahāyugās, a Mahāyuga being a group composed of the four Yugas, amounting to 4,320,000 human years. Fifty years of Brahmā have now passed away. We are in his fifty-first year, seventh Manvantara (presided by Vaivasvata-Manu = Manu the Son of Vivasvat). Of the 71¾ Mahāyugas, the present Mahāyuga is the twenty-eighth, of which the present Yuga is Kali, the first quarter of which is now closing (5000 years). The discourse between Krishna and Arjuna, was in Dvāpara, the preceding Yuga to Kali, or more than 5000 years ago.

should be expressed by Arjuna, inasmuch as it must have been easy for him to have known the possibility for Kṛishṇa to have been the First Speaker (or Teacher), by the fact of previous Incarnations; because it is said that noble souls remember the events of past incarnations[1]. That, besides, Arjuna knew perfectly well that the Son of Vasudeva (Kṛishṇa) was no other than the universal Lord Himself, goes without saying, as there is such evidence of that knowledge, as :—

"Thou art the Supreme Brahm, the Sublime Glory, the Superbly Holy, The Spirit (*purusha*) Eternal and Divine, the First Lord, the Birthless, the Omnipresent. So declared Thee, all the Rishis, Devarshi[2] Nārada, Asita, Devala, Vyāsa. And Thou Thyself hast declared to me (so)." (Bh : Gī. x-12,13).

Not unfrequently, were Bhīshma and others also heard to say, during the Rājasūya[3] and other Yāgas performed by Yudhisṭhira,[4] thus :—

'Kṛishṇa alone is the Origin and the End of the Universe. All this Universe composed of the movable and of the immovable (things), is verily for Kṛishṇa's ṣake.'[5]

In this verse, the expression 'for Kṛishṇā's sake' (*Kṛishṇasya hi kṛite*) is to connote that all the Universe is subordinate (or disposable property = *ṣesha*) to Him.

What then is to be understood by Arjuna's question?

Arjuna certainly knew that the son of Vasudeva (Kṛishṇa) was no other than the Blesssed Lord (God) Him-

1. Cp. Manu :—'Jāti-smaraṇa-vṛittāntaḥ jātim smarati paurvikīm.'

2. For notes on Devarshi Nārada &c, see Gītā. X-12-13.

3. A great sacrificial ceremony performed at the time of the coronation of emperors. This is described in the *Sabhā-parva, Mahā-bhārata.*

4. The eldest brother of the five Pāṇḍus, Arjuna being the 3rd younger. See also note 1, p. 14.

5. 'Kṛishṇa eva hi lokānām utpattir api ch-āvyayaḥ, Kṛishṇasya hi krite bhūtam idam viṣvam charācharam'. *Mahābhārata, Sabhāparva,* 38-23.

self. And his question was put purposely in order to have an exposition (from Kṛishṇa, for the information of all,) of the meaning of Avatāras, *viz.*

(1). Whether the Avatāras of Him, Who is,

(*a*). The Antidote to all evil, (*Heya-pratyanika*),[1]

(*b*). The Abode of all perfections (*Kalyāṇaikatāna*),[1]

(*c*). The Lord of all, (*Sarveśvara*),[1]

(*d*). The Omniscient, (*Sarvajña*),[1]

(*e*). The Infallible-willed, (*Satya-saṅkalpa*),[1] and

(*f*). The Fulfilled of all desires (*Avāpta-samasta-kāma*),[1] are like the *karma*-determined births of *devas*, men etc.,[2]?

(2). Whether the Avatāras are real, or illusory like magic (*indrajāla*)?

(3). Under what circumstances do the Avatāras take place?

(4). What is the nature of the body that is assumed? and,

1. There is sense in the sequence of the attributes of God, as used here. Vedāntāchārya glosses thus in his Tātparya-chandrika:—

(*a*). 'God must be free from evil,' otherwise He cannot remove others' evil. (*b*). 'God must be the Abode of all perfections' for, unless He is so, He cannot make others perfect. Being perfect, his Incarnations are for others. (*c*). 'God must be the Lord of all', for if He were not, some other Lord over Him must have forced Him to take birth. (*d*). 'God must be Omniscient', for if He were parviscient or nescient, we must suppose Him not to know what is good and what is bad, and He may out of ignorance fall into the fire, like a child, and burn Himself! (*e*.) 'God must be True-willed,' for otherwise, He must will one thing but do another, and He could not thus be trusted. (*f*.) 'God must be all-satisfied,' for if He were in want, His Incarnation may have to be attributed to some want having to be satisfied. Hence the Incarnation of One Who has these enumerated attributes, it is established, must be for the deliverance of creatures. If it be asked why He may not simply will away salvation, instead of 'descending' into matter, the reply is, whatever He does, He does as His pleasure, for. (*g*.) He is Independent.'

2. Cp. 'Devatve deva-deheyam manushyatve cha mānushī.' *Vishṇu Purāṇa, I-9-145.*

(5). At what times do they take place?

Śrī Bhagavān (*Lord Kṛishṇa*) replied :—

बहूनि मे व्यतितानि &c.

5. 'Many births have past for Me; for thee also, Arjuna.! I remember them all, but not thou Parantapa!'

This statement: 'Many births have past for Me' is an affirmation of the reality of Incarnations, (and therefore it is no illusion or magic). The example (or analogy) of Arjuna intended by the phrase, '*tavacha*' (for thee also), is as a proof of that reality. (That is to say, My Incarnation now is as real as your present birth is real,' and so the past Incarnations of both of us are real).

The manner the Avatāras take place, the essential nature of the bodies assumed, add the purpose fulfilled by the Avatāras are now explained :—

अजोऽपि सन्नव्ययात्मा &c.

6. 'Birthless, and of nature Imperishable, and Lord of all beings, yet do I establish Myself in my own Prakṛiti (matter), and will (māyā) Myself to be born.'

Never divesting Myself of My essential attributes of Suzerainty, that of being Birthless, of being Exhaustless (*avyaya*), of being the Lord of all, *et cætera*, I go into birth, of My own free choice, by planting Myself in My own native (material) nature.

Prakṛiti=substance literally, or the material part of My nature, or nature itself.

'I enter into My own nature, take on My own form, and with My own free-choice, I take on births.' This is the purport.

The forms or shapes in which I make Myself visible are such as are described in such Śruti passages as :—

'Him, Who is of Sun-color, Who is beyond *tamas* (darkness).'[1]

'Him, Who dwells beyond *rajas* (matter)'[2]

'He, the Spirit in the interior of the sun, of golden hue.'[3]

'That Spirit in it (the heart), Who is mind-pervaded (*i.e.*, Whom a cleansed mind perceives), the Immortal, the Golden.'[4]

'All the unwinking (*devas*), (or the winking=man etc.,) sprang from the lightning-like Spirit.'[5]

'He of resplendent Form, the Firm-resolved, and Subtile-souled like space (*ākāśa*).'[6]

'He is All-act, All-desire, All-odour, All-taste.'[7]

'Whose raiment is gold-colored.'[8] etc., etc.

Ātma-māyā=Ātmīyayā māyayā=By My own native *Māyā* or will (or will-power).[7]

Māyā meaning will, knowledge, consciousness, intelligence or understanding is from the authority :—'Māyā vayunam jñānam' (*nighant*).

Famous authors have used *māyā* in the above sense, as for example :—

'By His intelligence (or omniscience=*māyā*), He knows the 'goods' and 'bads' of His creatures.'[9]

1. 'Āditya varṇam tamasaḥ parastāt.' *Śvet-Up°.* III-8.

2. 'Kshayantam asya rajasaḥ-parāke.' *Tait. Samh.* II-2-12.

3. 'Ya esho 'ntar-āditye hiraṇmayaḥ Purushaḥ.' *Chh : Up°.* I-6.

4. 'Tasminn-ayam Purusho manomayaḥ, amṛito hiraṇmayaḥ.' *Tait : Up°.* I-6-1.

5. 'Sarvenimeshā jajñire vidyutaḥ purushād-adhi.' *Tait : Nārā.* I-1-8.

6. 'Bhārūpas sattya-saṅkalpa ākāśa-Ātmā.' *Chh : Up°. III-14-2.*

7. 'Sarva-karmā Sarva-kāmas Sarva-gandhas Sarva-rasaḥ.' *Chh : Up°. III-14-2.*

8. 'Māhārajanam vāsaḥ.' *Bṛi : Up°. IV-3-6.*

9. 'Māyayā satatam vetti prāṇināñcha śubhāśubham.' Also consult *Bhagavad-vishaya* Vol. III, p. 1264. Also See *Vedānta-Tatva-Sāra* (Benares Edition) on *Māyā*, and *Śandilya Sūtras.*

'By My intelligence' or 'by My knowledge', means: 'by My *will* (*saṅkalpa*=resolve).

By My (free)-will, thus, I am born, but not laying aside My essential (godly) attributes of, *viz*; the being evil-Opposed, the being the Abode of Glorious Perfections, the being the Lord of all, etc.

I take on forms as pertain to the *devas* (celestial beings), man (terrestrial creatures), and so on: and manifest Myself as if I were of their nature, by My own free choice. It is this that is voiced in the Śruti:—

'Being Unborn, He is (yet) born Multiform.,'[1] etc., meaning that Īśvara incarnates in manifold ways as like the *devas*, like man etc.,—only so far is He in common with His creatures. As for taking, birth it is, in His case, by free-will, whereas in the case of the creatures, it is impelled by *karma*.

In declaring this sense, the previous verse, *viz*; 'Many births have past for Me; for thee also, Arjuna!. I remember them all etc.' (iv-5), and the following verses *viz*:

'Then do I create Myself.' (iv-7);

'Whoso understandeth rightly, thus, My births and Works etc.' (iv-9),—are one in agreement.

The times of the Avatāras are now indicated:—

यदा यदा हि धर्मस्य &c.

7. 'Whensoever and wheresoever, Bhārata!,[2] virtue wanes and vice waxes, then (and there) do I create Myself.'

No fixed periods are appointed for My Avatāras. Whensoever *dharma* (righteousness etc.,) as is ordained to be practised by the four *varṇas*[3] and the four *āśramās*[3] decline, and wheresoever its opposite *adharma* increases,

1. 'Ajāyamāno bahudhā vijāyate.' (*Tait: Āran: III-13*).
2. See note 2, p. 42.
3. See notes 1 and 2 p: 65.

then do I manifest Myself in Incarnations, of My own free-will, in the manner explained already (verse 7, *ante*).

The purpose of the Avatāras is now stated :—

परित्राणाय साधूनां &c.

8. 'For protecting the virtuous and destroying (punishing) the wicked, and for firmly re-installing *dharma*, am I born from yuga to yuga[1] (age to age).'

Sādhus : are the good and virtuous, the godly, the eminent Vaishṇavas (or worshippers of the All-Pervading Spirit=Vishṇu[2]), who are seeking Me out as their Shelter. They are those who feel that without seeing Me—Whose names and wonderful works transcend the powers of speech and mind—they cannot live and move, cannot support their very being. They are those to whom a single moment of My absence from their memory, is as it were a *kalpa*.

For the protection of these holy men,—lest they, in their agony at not seeing Me, pine away—, I grant them the privilege (or right) to be able to see Me and My doings, and hold converse with Me, and so on.

For this purpose, *viz.*, (1) protecting the good, (2) destroying the wicked (the doers of heinous things,—sinners), who stand in contrast to the good, and (3) for re-instating the Vaidīk or Veda-forms of *dharma*, which had suffered decay, I take Incarnations. *Dharma* is, in fact Modes of My

1. Krita-Yuga with Sandhis = 4800 × 360 = 1,728,000 mortal years.
Tretā-Yuga do. do. = 3600 × 360 = 1,296,000 do. do.
Dvāpara-Yuga do. do. = 2400 × 360 = 864,000 do. do.
Kali-Yuga do. do. = 1200 × 360 = 432,000 do. do.

Total. 4,320,000 = a Mahā-Yuga.

Also *vide* note 29 p : 135. (Read *Vishṇu-purāṇa*, *I-3*).

2. The 259th, 663rd name of God, derived from the root : '*Vishl, vyāptau.*'—'Yasmād vishtam idam sarvam tasya śaktyā mahātmanaḥ, tasmāt sa proch yate Vishṇuḥ viṣer-dhātoḥ praveśanāt'. (*Āditya-purāṇa*) Also 'Vishṇur vikramaṇād-devaḥ' (*Mahā. bhā : Ud*; *Par. 69-15*.

'Worship, (in order to attain salvation, or other minor objects which men may aspire for through Me), and My manifestations as Avatāras serve as Objects of that worship. And (hence), I become like the *devas*, like men etc., from age to age:

'Age to age (yuga to yuga)[1]': is to imply that I should incarnate whenever I chose, not that My Incarnations should be confined to any particular yuga such as the *kṛita*, *tretā* etc.[1]

जन्म कर्म च मे &c.

9. 'Whoso understandeth in their true nature, My Divine Incarnations and Doings, he, Arjuna! doth not come to re-birth after quitting the body, but goeth to Me.'

Whoso, in verity, comprehends the divine, immaterial and unique nature of My Incarnations, and My Acts (connected therewith) which are solely designed for the benefit of those who seek Me as their Rest; and which are intended for the protection of the good (*sādhu*);—whoso understands the real nature of Incarnate-manifestations (*viz*; *Vibhava*[2] manifestation', No 3 from *Para*)—and Works thereof,—as different from the compulsory births which come to beings as a consequence of their past deeds (*karma*), arising from the union between pure *ātmā* (spirit) and the triple-natured impure *prakṛiti* (matter);—whoso knows the Incarnations to be of Him, Who is possessed of such Glorious Attributes, such as Lordship over all, Omniscience, Firm-will etc.,—such a man does not return to re-birth after departing from his present body. He reaches Me alone.

That is, by accurate discriminative knowledge which he may possess regarding My divine Avatāras and Divine

1. See note 1, p. 141. 2. Vide: note 1, p. 9

Acts, one becomes rid of all sin which may stand as a barrier against his coming to Me.

In his present birth alone, he will gain Me, by placing implicit reliance on Me (in the aforesaid manner), by making himself exclusively dear to Me, by making Me the absorbing Occupation for all his thoughts.

The same (the superb godly character of these *sādhus* etc.,) is described :—

वीतरागभयक्रोधा &c.

10. 'Weaned are they from desire, dread and passion ; full of Me, are they ; entirely reliant on Me, are they ; many[1] are they, who, purified by wisdom-meditation (*jñāna-tapas*), have come to My state (*mad-bhāva*).'

Legion are the souls, who have become purified by contemplation on the wisdom (or knowledge) of My Avātāras and Acts. Śruti declares likewise :—

'The wise (*dhīrāḥ*) know the *rationale* or secret (*yonim*) of Him'[2]. Only the *dhīras* or the most eminent amongst the spiritually enlightened (the wise), understand the nature, mode etc., of His Incarnations :

ये यथा मां प्रपद्यंते &c.

11. 'In the way they resort to Me (*prapadyante*),[3] in that way do I serve to them. All men (of My ways) Pārtha[4] ! go after Me in every way.'

Not only, by the method of Incarnations, in the forms of *devas*, men etc., I am saviour to those who seek Me as

1. A distnict declaration of the plurality of souls.

2. 'Tasya dhīrāḥ parijānanti yonim' (*Taīt Up° : Purusha-sūkta-19.* The rationale or secret of Him is in allusion to the Avatārs. Also Tait : Āraṇ. III-13. The wise are Nārada etc., (vide commentary on Purusha -sūktā).

3. This word has a special sense indicating the method of '*Prapatti*'

4. Arjuna (note 1, p. 15).

their Refuge, but *any other method or form*,[1] which it may be their pleasing option to select.[2] Whatever that is, to that I adapt Myself. *By whatever conception*[1] they choose to seek Me, I *manifest Myself to them in that mode*.[1]

Bhajāmi is literally 'I serve (in love).' Here it means, 'I appear to them' (*darśayāmi*).

In short, albeit My nature is such as even Yogis (exclusively God-devoted men) find it to be transcending thought and speech, yet to all who are of My ways, I suit Myself in a manner that I am, to them, not only a Visible Demonstration, but they may enjoy Me by every one of their sense-faculties, and in all diverse ways.

Bringing now to a close, the digressive topic (of Avatāras), the subject of *karma-yoga* is resumed. Before presenting the *jñāna*-aspect of *karma-yoga*, it is first shown how rare are the persons who practise that kind of *karma-yoga*.

कांक्षंतः कर्मणां सिद्धिम् &c.

12. 'Those who wish for the fulfilment of works, worship the *devatas* (lower gods) here. In mortal realms, work-born fruit is speedily realized.'

Generally all men, who long for the fruit of their works, worship Indra[3], and other *devatas* (material celestials). It is seldom that one takes to My worship—Me, Who am the Soul of Indra and other gods,—and Who am the actual Recipient of all Sacrifices (Yajñās).

1. This verse is a wonderful proof of the catholicity of the religion of Gītā. It affords freedom of worship to all in any manner. As such, the verse is an authority for image-worship (Read, Bh : Gī : VII-21, IX-23 and 25., also *Bhāgavata*, XI-3-52.

2. Vide: *Śrī Bhāgavata*, III-24-30: Tāny eva te ā bhirūpāṇi etc.

3. The Ruler of *svarga*,—the paradise or material heaven. He is also a Vedic Deity. He is the Original of Jupiter Tonans of the West and the Thor of the North. Derived from the root *ind*, to govern. Consult Vishṇu Purāṇa and other works for various accounts of Indra.

Why is this the case? Because the workers readily find the fulfilment of their works in the mortal regions alone, such as obtaining progeny, cattle, food etc., (all,—material prosperity).

Manushya-loka=mortal world: implies all material spheres, *svarga* etc., (included in the material globe, the *brahmāṇḍa*, the mundane egg).

People of the world, witless by reason of the vast past accumulation of sins not having exhausted itself, desire (for) immediate fruit, to secure which, therefore, they readily resort to the worship of Indra and other minor deities. The fruit is either prosperity in this world, such as offspring, food, cattle etc., or prosperity in higher spheres, such as obtaining *svarga*.

He is rare, who dreading *saṃsāra*[1] in his heart, aspires for *moksha*; who would therefore engage in *karma-yoga*, as a duty,—as worship rendered to Me.

(The next verse) points out the way how to get rid of sins which obstruct the undertaking of the kind of *karma-yoga* described above.

चातुर्वर्ण्यं मया सृष्टं &c.

13. 'The fourfold *varṇa*[2] (class or caste) was created by Me according to dispositions (*guṇa*), and occupations (*karma*). Though I am its Creator, know Me to be the Imperishable Non-creator.'

The whole Universe, from the (four-faced) Brahmā down to the blade of grass, is divided by Me into the four-fold classification, in conformity with the dispositions, or qualities, *viz*, *satva*[3] etc., and in conformity with the oc-

1. See note 1, p. 61 (transmigratory existence).

2. See notes, 1 & 2 p. 65.

3. '*Tamas* ṣūdre, *rajaḥ* kshatre, brāhmaṇe *satvam*-uttamam.' *i. e.*, *tamas*-quality in the *Ṣūdra*-class, *rajas*-quality in the *kshatriya*-class, and *satva*-quality in the *brāhmaṇa*-class. (*Tātparya-chandrika*).

cupations[1] (or communal division of labour), suited to the qualities that the several classes possess; for example: the practice of the *śama* quality, (or restraint of the desires etc., by the *brāhmaṇa*). 'Creation' (*śrishti*) implies the other conditions of the Universe, *viz*; that of sustentation (for a period) and disappearance,—all which, *I* do.

Though I am the Author of these several acts, creation etc., know Me yet to be No-author.

How (Author and yet No-author)? It is explained :—

न मां कर्माणि लिंपंति &c.

13½. 'Works soil Me not. No interest have I in works' fruit.'

Because, the wonderful works of creation etc., do not soil Me, *i. e.*, do not bind Me. The wonderful variety, such as *deva*, man etc., are beings created by their own deeds of merit and demerit. Hence, inasmuch as one's own deed, or no-deed results in his becoming conditioned or not conditioned in material existence (*prāptāprāpta-viveka*), the man himself is his author; and *I*, am free, *i. e.*, I am No-author (in the sense that I am not answerable for the conditions which creatures bring upon themselves by their own deeds or works).

I am No-author, again, for another reason: that the born (or created in the world) embodied souls (*kshetrajñas*), —who by the conditions of creation, get endowed with limbs and bodies—take to enjoying the things of the world, as a consequence of their (selfish) attachment to fruit.[2] Hence it is these that have interest in the fruits of kosmic creations, not that *I* have any interest.

1. As described in Gi XXIII-41. 'Brāhmaṇa kshatriya viśām' etc.

2. Cp. *Svet: Up°.* I-8. 'Anīśaś-chātmā badhyate bhoktṛi-bhāvāt' etc., and many other passages.

The Sūtra-kāra (or Vyāsa, the framer of what are known as *Brahma- sūtras*, *Vedānta-sūtras* or *Vyāsa-sūtras*, or aphorisms exegetic of the Upanishads), says :—

'(The Lord) cannot be reproached with 'inequality and cruelty,' for (*karma*=merit and demerit) are regarded (by Him)'[1].

Bhagavān Parāṣara as well, declares :—

'In the act constituting the creation of beings, (He the Lord) is but the directing (or instrumental) Cause, because the creating forces verily have their roots in nature (*pradhāna*)[2].'

'Save that ideal (or instrumental) Cause, no other is desired, and, O chief of ascetics!, the beings (*deva*) etc., come into their (conditioned) existences in accordance with (their) own (*karma*)-potencies.'[3]

I, Paramount Spirit (Paramapurusha), indeed, am the fashioning ideal Cause of the created beings, the *devas* and such like ; but the chief factors determining the diversities of the kosmos, such as the *devas*, man etc., are the antecedent *karma*-potencies.

Save the instrumentality (or ideality), save the schematic power vested in Me, the Supreme Spirit, no other is needed to fashion out the marvellous representation of creatures, as *devas* etc., in their embodied condition, except the inherent primal *karma*-potencies, by which creatures become enfigured.

1. (*Brahma-sutra* II-1-34)='Vaishamya-nairghṛiṇye na, sāpekshatvāt etc.'

2. 'Pradhāna' means the tendencies in the matter-stuff of creation, impressed thereon by the spiritual entities who are encased therein, by their *Karma*. Hence 'pradhāna' means *karmic* forces, or samskārās or skandhās (as the Buddhists call). This is equivalent to the Greek notion of 'plastic nature.'

2+3. *Vishnu Pur:* I-4-51, 52a—'Nimitta-mātram-evāyam etc.

इति मां योऽभिजानाति &c.

14. 'Whoso, full well, knoweth Me thus, will not be bound by works (*karmas*).'

Thus, i. e., (1) Me, as *Author*, and yet *No-author* in the way explained above; and (2) Me, the *Non-concerned* in the fruits of karma. (works) (iv-13½).

Whoso understands Me, *thus*, will not entangle himself in the past *karmas*, which forge connections with fruits thereof. (*i. e.* By knowledge, one renders the karma-power nugatory in producing effects). The past *karmas* are those that form the bar to the entrance of the postulant into (the portal of the kind of) *Karma-Yoga* (described here).

He will not be bound, means: he will be delivered from them (the bounds of *karma*).

एवं ज्ञात्वा कृतं कर्म &c.

15. 'So understanding, did the moksha-seeking ancients do work. Do thou also work, like the ancients, in the ancient way.'

Understanding Me in the way propounded above, did the ancients work (work as if it were all My Worship);—the moksha-aspiring and sinless ancients.

Do thou also—released from all evil by thy knowledge of Me in the way inculcated—work, or observe Karma-Yoga in the old style, as adopted by the ancients, Vivasvān, Manu etc., (read iv-1),—Karma-Yoga, as taught by Me at that time, and such as is going to be expounded further on.

The difficulty of understanding the kind of Karma-(yoga)—which is going to be described—is stated :—

किं कर्म किमकर्मेति &c.

16. 'What is action? what is inaction? In this

(matter), even the wise get confounded. That action will I explain to thee, knowing which thou mayst, from evil, be freed.'[1]

'What is the nature of action (*karma*), which ought to be practised by the moksha-ambitious, and what is inaction (*a-karma*)?'

By the term 'inaction' *a-karma*, is meant the true knowledge (or wisdom) concerning the doer, ātma.

'What is action which is to be observed?' And 'what is the wisdom (inaction=*a-karma*) involved in the action?'. Even enlightened men are in this matter confused, *i. e.*, they do not understand the distinction well.

I am going to expound to thee this wisdom-involving (or wisdom-underlying) action. By making thyself conversant with it, thou shalt be assoiled of all defilement, *i. e.*, samsāra[2]—bondage.

Where is the utility of performing a work, as bounden duty (*kartavya-karma*)? The utility or satisfaction in the consists wisdom discerning why the duty is to be discharged.[3] This is the wisdom-based duty. The knower is he who works for *moksha*; the ignorant is he who works with selfish motives. The former kind of work is, by its nature, exempt from personality, the latter tends to more and more indurate personality [egoism].

Why is it so difficult to understand? It is explained.

कर्मणो ह्यपि बोद्धव्यं &c.

17. 'Verily, *karma* has to be understood, *vi-karma* has to be understood, and *a-karma*, as well, has

1. Vide *Bhāgavatā* XI-3-47.

2. Migratory existence; See note 1, p. 61.

3. This is the wisdom-based duty. The knower is he who does work for *moksha*; the ignorant is he who does it with selfish motives. *Moksha* is unselfish, all other fruits are selfish. The former is by its nature exempt from personality, the latter tends to more and more indurate personality [egoism].

to be understood. Intricate, (or incomprehen sible) is the way of *karma*.'

Inasmuch as :

(1) The nature of *karma* or action that is means to *moksha*, ought to be known ; inasmuch as :

(2) *Vikarma*, or *vividha-karma*, or variety of actions,—comprised of the *nitya*[1] (daily) *naimittika*[1] (incidental) etc., done with some object (of enjoyment) in view (*kāma-rūpa*), and demanding for their due performance, the earning of money and other activities,—ought to be known ; and inasmuch as :

(3), *a-karma* or *jñāna* (or wisdom), ought to be known,—therefore, the Path of Karma is abstruse to be understood by the moksha-seeker.

Why *vi-karma*,—that connotes the performance of motived, daily, casual etc.' acts, involving the earning of money and a variety of other acts—ought to be known by the moksha-aspirer is, to know that the variety therein consists in each act having a specific fruit promised therefor, but he ought to perform them all with the one understanding that they all have one uniform fulfilment in his case, as Śāstras teach, *viz* : the achievement of *moksha*. This is the 'fixed or cultured understanding' (*vyavasāyātmikā buddhi*) (ii-41) that was inculcated already, and so the subject is not expatiated on here.

What is to be known as regards *karma* and *a-karma*,—is now stated :—

कर्मण्यकर्म यः &c.

18. 'Whoso seeth *a-karma* in *karma*, whoso, too, seeth *karma* in *a-karma*,—he is the wise among mankind ; he is the fit (*yuktaḥ*) ; he has done all work.'

1. *Vide* note 2, p: 97.

A-karma is the negative of *karma*. Karma is action.

A-karma or the *other* than action, is wisdom (*jñāna*), *viz*; wisdom concerning ātma, which is the subject to be considered.

(The two predications thus are) :—

(1) Whoso sees ātma-wisdom in an action which is actually being performed ; and,

(2) Whoso, while stationed in ātma-wisdom, yet sees (therein) action.

He who, by contemplation of the real nature of ātma sees, thus, the wisdom-aspect of the action which he actually performs, realizes the first predication. And again he who could conceive the work-aspect of all wisdom,—in other words, who could conceive all wisdom,—or mental or intellectual operations, such as meditation on ātma-nature and such other deep and intense thoughts,—as but act (*i. e.*, wisdom or knowledge is a kind of act also), realizes the second predication.[1]

By actually doing work—the objective—and at the same time reflecting (or meditating) in the mind the true nature of ātma (in connection with work)—the subjective —both the positions are realized.[2]

Whoso thus sees how in work (*karma*) is involved wisdom (*a-karma*) or meditation of ātma-nature, he is the wise man among men *i. e.*, he is said to be conversant with the ultimate import of all the Ṣāstras.

He is the *yukta* or *fit* man to earn moksha.

He has *done all work* (*Kṛitsna-karma-krit*). *i. e.*, he has

1. In this connection, reflect on the expression 'thought-form', a scientific term of the Nineteeth Century. Also the metaphysical abstractions 'thought is act intended" 'act is thought extended.' Also the Vedic statement such as 'He thought and He became', *becoming* being the act, or thought *executed*.

2. Read Introduction to this Lecture for an apt illustration, taken from Tolappar's *Smṛiti-ratnākara*, to elucidate this abstruse point in *Karma-yoga*.

accomplished or carried out in actuality, the essence of all Śāstra-teaching..

How is wisdom-aspect tenable, to an act which is actually visibly performed? Reply:

यस्य सर्वे समारंभाः &c.

19. 'He, whose all-acts are devoid of desire and delusion (*saṅkalpa*),—the wise say—is the enlightened man, whose works are burnt up in the fire of wisdom.'

Kāma, desire, is the attachment (*i. e.*, longing) for fruit. *Saṅkalpa* is delusion, imagining, or fancy. Delusion is the fanciful or wrong notion in one's mind. The fancying (*saṅkalpa*) here alluded to consists in the thought which identifies ātma with *prakriti* (matter), and its (the latter's) guṇās (qualities), and mis-conceiving them all as one (principle).

To the *mokṣha-aspirant*, all the *nitya*[1], *naimittika*[1] etc., frugiferous (*kāmya*) acts, necessitating the worldly activities such as earning money etc., for their sake, are devoid of desire (*kāma*).

To him, those acts are further exempt from fancies (*saṅkalpa*), because he performs them with the distinct knowledge he has of ātma, as contrasted with matter (*prakriti*).

Whoso does work in this fashion—work involving meditation of ātma-wisdom—the wise, or truth-knowers consider him as one, whose all past deeds have become consumed in the fire of that (ātma)-wisdom.

Hence to work, is assignable a knowledge-(or-wisdom)-aspect.

The same sudject is further elaborated;

1. *Vide* note 2, p: 97.

त्यक्त्वा कर्मफलासंगं &c.

20. 'Whoso is dissociated from works' fruit, ever self-contented, and self-reliant, though he engage in work, never doth anything.'

Whoso has abandoned all connection with fruit of works, whoso is *nitya-tripta* (ever content), *i. e.*, ever content in the eternal ātma;

Whoso is *nirāśraya* (self-reliant), *i.e.*, who does not depend on matter (*prakriti*);

Though such a man may act and seem to be ever so intent therein, he does no act (*i. e.*, an act which would have a binding effect), for, though what ostensibly seems as if he does work, he is inwardly really cultivating knowledge (or wisdom).

The wisdom-aspect of work is further examined:—

निराशीर्यतचित्तात्मा &c.

21. 'Bereft of expectancy, restraining the anxiety (*chitta*)[1] of mind, and forsaking all possessions (*parigraha*), whoso does work as if it were a mere bodily function, incurs no evil.'

Nirāśiḥ=(bereft of expectancy) or one who is destitute of all longings for fruit. *Yata-chitt*[1]*-ātmā*=[*ātmā* here is mind, *chitta* is one of its functions (mind being a general term).[1] Hence] the expression means one who has res-

1. *Buddhi*, *ahaṅkāra* and *chitta* are the *vrittis* or functions of the mind. *Buddhi* is *adhyavasāya* (or determination), *ahaṅkāra is abhimāna* (attachment or longing), and *chitta* is *chintā* (anxiety or anxious thought). If mind is thought, then *buddhi*, *ahaṅkārā*, *and chitta*, are respectively, the determinative, the longing, and the anxious, thoughts, which are certain classes into which thought in general is divided. *Buddhi* and *ahaṅkāra* of mind are not to be confused with the *buddhi-tatva* and *ahaṅkāra-tatva* of primordial matter. Read also p: 10, of Vivekānanda's *Vedānta* (1897.)

trained the anxieties of the mind (manas).[1]

Tyakta-sarva-parigṛahaḥ = one who has abdicated all property or belongings, *i. e.*, to say, one who has given up selfish love for material objects (*prakṛiti*) and sense-cravings (*prākṛita*), (and centering all his interest in ātma).

And, as long as life may last, doing work as if it were mechanically, as a mere function of the body, he *incurs no evil.*

Evil is samsāra[2] (physical existence). He will be free from this.

If *Karma-Yoga* be performed this-wise, that alone is sufficient to lead to ātma-vision, obviating the necessity for an intermediate (strict, *i. e.*, without karma, or cessation of all work) *jñāna*-course.

यदृच्छालाभसंतुष्टो &c.

22. 'Content with whatever gain may, by chance, befal, above 'pairs',[3] exempt from malice, equal in success or failure,—though one may act, he is not bound.'

One who is *content* with whatever may spontaneously come to him for the support of existence.[4] *Dvandv-āt taḥ* is one who has crossed beyond the 'pairs.' This means that he patiently endures the experiences of 'cold-heat'[5] -like opposites, which inevitably happen till he reaches the end of the Means (*i. e.*, the Means or the Method he has employed to gain ātma-intuition).

1. See note 1, p-153, and notes 2 and 4, p. 123. Restraint of *chitta* implies the restraint as well of the other functions of *manas* also, *viz.*, *adhyavasāya* and *abhimānā* (*Tātparya-handrika*). This is 'the suppression of mind's functions.' See Pātanjala Yoga Sūtra I-2.

2. See note 1, p. 61.

3. 'Pairs of opposites,' = 'cold-hat's *vide*, note 3, p. 42.

4. Cp. 'Santosham yena kena chit'. *Bhāgavāta*, XI-3-29.

5. 'For explanation of 'cold-heats,' vide, note 3, p. 42.

Vimatsaraḥ : to be exempt from malice :, is one who by imputing to himself the authorship of all evil, that may accidentally happen, is free from malice consisting in the thinking that the evil (to him) is due to others.

Siddhāv-asiddhau samaḥ : is one who preserves the balance of his mind whether success or failure may attend his efforts, such as war etc.

Despite such a man doing work, he shall, though he pursue not a (pure) jñāna-course, not be fettered. It means that he shall never be hurled into samsāra[1] (material life).

गतसंगस्य मुक्तस्य &c.

23. 'All *karma*[2] entirely ceases for him, who has ceased from attachment, who has renounced all, whose mind is wisdom-absorbed, and who works for yajña (sacrifice).'

From his mind being entirely engrossed in ātma-wisdom, his attachment to other things has been withdrawn. Hence he has abandoned all belongings or property. And he lives for the sake of performing sacrifices (yajñās) in the way already described. All past or accumulated *karma*[2], which tends to bind such a person, perishes without residue.

The wisdom-aspect of viewing work as connected with the contemplation of ātma-nature as contradistinguished from *prakṛiti* (maternal nature), has now been explained.

And now, a higher view is presented, *viz.*, the wisdom-aspect of work, by contemplating that the Soul of all work, with all its (work's) factors of execution, is the Paramount Spirit, Who is *Parabrahma*.[3]

1. See note 1, p : 61.

2. *Karma* here means past deeds of a man, merit and demerit which *tie* him down to samsāra.

3. See note 3, p. 8.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ &c.

24. 'By Brahma-apparatus, the Brahma-oblation is, by Brahma, offered in Brahma-fire. He who (so) contemplates karma (work) to be Brahma-full, goeth to Brahma Itself.'[1]

Brahmārpaṇa is adjectival to (*Brahma*)-*haviḥ*. That by which an oblation is offered is *arpaṇa*, *viz.*, the yajña-apparatus, ladle etc., (The ladle etc., are accessories or instruments by which *haviḥ*, oblations—food etc—are offered into the fire, in yajña-ceremonies). Being an effect (or created thing), it (the ladle etc) is *Brahma*. That *Brahma* which is the instrumental accessory (*arpaṇa*) to oblation (food etc), is *Brahmārpaṇa*. By this *Brahmārpaṇa*, the oblation (*Brahma-haviḥ*), which is again *Brahma*, is offered by the performer (or offerer)—who is *Brahma* again—, into *Brahma-fire*, or fire which is *Brahma*.

Whoso thus contemplates Brahm to be abidant in all acts,—(this realization of Brahm in every act is *samādhi*),—which is called *Brahma-karma-samādhi*—, he reaches Brahm itself. Reaching Brahm : is the realizing of the Brahma-like ātma-nature.

So that, the work that the moksha-aspirant does is by him contemplated as Brahma-ensouled work, or in other words, that the Soul of all work is Brahm. Work, in this view, becomes itself wisdom, and, precluding a distinct course of jñāna, is itself the means to achieve ātma-vision.

Having now demonstrated how work (karma) may be viewed in the aspect of wisdom (jñāna), the varieties of *Karma-yoga* are now mentioned :—

1. This is the highest contemplation in Spiritual Philosophy. It is the ultimate view of all work. This is tantamount to seeing God everywhere, in all acts by oneself, and acts seen by him external to himself. This is a spiritual height, that only saints of the stamp of Prahlāda and Nammāḷvār scaled.

दैवमेवापरे यज्ञं &c.

24½. 'Some Yogīs devoutly observe the Daiva-yajña only.

Daivam yajñam=Sacrifices or acts of worshipping the Divinity itself (God). This, some yogis *i. e.*, some Karma-yogis, devoutly practise. That is, they make this, their fixed occupation.

ब्रह्माग्नावपरे यज्ञं &c.

25. 'Others pour into Brahma-fire, yajña with yajña'.[1] Here, *with yajña* refers to the apparatus, food etc., used in the (Vedic) Sacrifices.

Others, (karma-yogis), adopt for their practice the several *yāgas*[2] and *homas*,[3] in consonance with the ideal presented in :—

'By Brahma-apparatus, the Brahma-oblation' &c (iv-24).

श्रोत्रादीनींद्रियाण्यन्ये &c.

25½. 'Others sacrifice the senses: hearing etc., into the Samyama[4]-fires.'

I. e., Others engage in endeavours to control the senses.

शब्दादीन्विषयानन्ये &c.

26. 'Others sacrifice the sense-objects: sound etc, into the sense-fires.'

Other (karma)-yogīs strive to appease the appetites which the senses feel towards gratifying themselves by coming in contact with their respective objects.

1. *Cp*: 'Yajñena yajñam ayajanta Devāh.' (*Tait: Up°. Purusha-sūkta*).

2. *Yāgas* are the great Sacrificial rites inculcated in the Vedas, such as *aśvamedha-yāga*, *rājasūya-yāga*, *garuḍa-chayana* etc.,

3. *Homas* are Sacrifices in which consecrated fire is a *sine qua none*, in which offerings (food etc.,) are burnt.

4. *Samyama* is restraining or controlling. It is allegorised as fire, because the function of the sense is burnt up by it. Each sense requires a fire. Hence in the plural 'fires,'

सर्वाणीन्द्रियकर्माणि &c.

27. 'Others sacrifice all sense-activities and *prāṇa*[1]-activities in the wisdom-fanned *ātma-saṃyama-yoga*-fire?

Others offer up (or burn up) all the functions of the senses, and all the functions of *prāṇa*,—the vital energy (in the body),—in the fire of mind-restraint. (*ātma*=mind). That is, they direct their efforts towards disciplining the mind to retire from its love for sense-and-life-activities.

द्रव्ययज्ञास्तपोयज्ञा &c.

28. 'Some do wealth-sacrifices; some, *tapas*-sacrifices; some *yoga*-sacrifices; some, *svādhyāya*-sacrifices; and some *yatis* of fixed resolve, go in for *jñāna*-sacrifices.'

Some few karma-yogis go in for *wealth-sacrifices*; that is, they earn money in the right way, and devote the same to Divine-worship; others devoting it to charitable purposes; others performing Yāgas[3] and Homas[3] therewith. All these come under wealth-sacrifices.

Others betake themselves to *tapas-sacrfiices*. *Tapas* is austerity (or penance or mortification of the flesh). Its modes are known as Kṛicchra, Chāndrāyaṇa[2], fasting etc.

Others resort to *yoga-sacrifices*. *Yoga* here refers to a variety of karma-yoga, in agreement with the subject that is discussed here. Yoga means joining. Joining or making pilgrimages to holy waters, holy shrines etc., is meant by *yoga-sacrifices*.

1. The life-force which performs all organic functions in the body, digestion, respiration, circulation etc.,

2. Expiatory penances. See Manu XI-217, Hemādri and other Dharma-Śāstras which give detailed rules. *Tapas*, Rajendralal Mitra L. L. D., C. I. E., translates, as 'religious austerity or self-denial, *p. 60. Yoga Sūtras.*

3. *Vide*, notes 2, 3, p. 157.

Others take to *svādhyāya-sacrifices*, *i. e.*, study of the Vedas (Holy Scriptures).

Others employ themselves in *jñāna-sacrifices*, *i. e.*, they endeavour to enquire into the import of the Vedas and understand them.

Yatis (plu : *yatayaḥ*) are those who assiduously persevere to accomplish what they undertake.

Saṃsita-vratāḥ=dṛidha—saṅkalpāḥ=those of fixed resolve or firm determination.

अपाने जुह्वति प्राणं &c.

अपरे नियताहाराः &c.

29. 29½. 'Others, the practicers of *prāṇāyāma*,[1] observing food-restrictions, sacrifice *prāṇa* in *apāna*, *apāna* in *prāṇa*, and restraining both the currents, *prāṇa* and *apāna*, sacrifice *prāṇa* in *prāṇa*.'

Other *karma-yogis* devote themselves to *prāṇāyāma*[1]-practices. They consist of three parts, called Rechaka, Pūraka and Kumbhaka.

'Sacrificing *prāṇa* in *apāna*' is Pūraka or breathing in.

'*Apāna* in *Prāṇa*' is Rechaka or breathing out.

'And restraining both the currents, *prāṇa* and *apāna*, and sacrificing *prāṇa* in *prāṇa*, is Kumbhaka or stopping (or holding) the breath.

The practicers of these require regulated diet.[2]

सर्वेऽप्येते &c.

30. 'All these are yajña-knowers, the yajña effacing their sins.'

1. The controlling and regulation of breath. See Yoga Sūtra I-34, and Haṭha-yoga-pradīpika and other works on Yoga. *Prāṇa* is not mere breath, but life-breath, or vital energy having intimate relation with mind, nerve-force and all forces which direct organic processes. It is called by various names, animal magnetism, aura, odic force etc).

2. *Cp. Bh : Gī : VI 16 ; XVII-7.*

यज्ञशिष्टामृतभुजो &c.

30½. 'The eaters of the nectar-like remnants of yajña-offered food repair to the eternal Brahm.'

Beginning from 'wealth-sacrifice' and up to 'Prāṇāyāma,' are the several varieties of *Karma-Yoga*, engaged in by men according to their tastes. All these are yajña-knowers, or those who engage in the Mahāyajñas[1] and other daily and incidental yajñas, referred to in :—

'Having created beings with Yajñas etc.,' (iii-10).

And therefore they are those whose evils have become destroyed by means of the yajñas.

Living on nectar-like remnants of Yajña-dedicated food, these practicers of *Karma-Yoga* reach the Eternal Brahm.

नायं लोकोऽस्त्ययज्ञस्य &c.

31. 'To the non-sacrificer, this world is not; whence the other (world), O Kuru-best!?.'

To the man, who is without yajña (sacrifice),—*i. e.*, who does not perform the Mahāyajñas[1] and other enjoined daily (*nitya*[2]) occassional (*naimittika*[2]) etc, sacrificial acts,—*this world is not*, *i. e.*, no profit does he derive in the material regions, such as those which mankind aspire for, *dharma*[3], (Śāstra-enjoined duties etc., which promises rewards in this or other material worlds), *artha*[1] (riches and prosperity in general), and *kāma*[1] (desires or enjoyments). While such is the case, how is the man, without yajñas, to achieve that ambition of his,—the other than all these—called *moksha*[1] (final liberation, or spiritual state)?

Moksha is the Noblest Ambition for man. As all the discourse (of Gītā) is about *moksha*, the term 'this world'

1. *Vide*, note, 2, p: 96.
2. See note 2, p. 97.
3. *Dharma* and *Artha* are *Sādhanas* (means); *Kāma* and *Moksha* are *Sādhyas* ends or goals).

(*ayam loka*) is used with reference to the other (three) ambitions of man (*dharma* etc.), and these (latter) are material.

एवं बहुविधायज्ञा &c.

32. 'Thus have the varieties of yajña been expounded, as means leading to *brahma* (ātma). Know them all as springing from action (karma), Knowing thus, thou shalt be emancipated.'

Such, in truth, are the various kinds of *Karma-Yoga*-known to be the various Means for attaining to real ātma-state (*brahmaṇo mukhe*),[1] described so far.

Know them, (the yajñās) all, to spring from action,—as already explained—involving the regular performance of the daily (*nitya*), incidental (*naimittika*) etc., duties.

Knowing thus and reducing the same to practice, thou shalt be freed (from bondage).

The wisdom aspect of *karma* has been explained by showing how wisdom (*jñāna* or knowledge) is involved in work (*karma*). The importance of the wisdom—element in this compound of *jñāna-karma* (wisdom-work) is now dwelt on :—

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः &c.

33. 'The wisdom-element, Parantapa[2] ! is superior in the yajñas, requiring a profusion of material.[3]

---

1. *Brahmaṇo mukhe*. The term *brahma* signifies here the true nature of ātma; and *mukhe* signifies the means to attain that ātma. So that *brahmaṇo mukhe*, means 'the means to attain ātma' (vide *Tātparya chandrika*, by Vedāntāchārya).

2. 'Harasser of foes,' a *nom de guerre* of Arjuna.

3. *Dravya* means any material required for an act, and therefore includes money.

complete act, Pārtha![1] ultimately ends in wisdom.'[2]

Karma (all action) has two aspects, (the act as the unintelligent act itself, with materials, instruments etc., taken to perform it with, and the intelligence which is used in the act [this is the wisdom-aspect]).

That part of the act which is wisdom (or intelligence or motive or intent with which it is performed) is superior to the part which consists of an abundance of material (money etc).

All (*sarvam*) act, with its complete (*akhilam*) accessories, *ends in wisdom* (*i. e.*, finds its meaning in wisdom; act in itself without the directing intelligence being dead and meaningless). Hence all work is performed that wisdom involved therein may be cultivated (or evolved);—wisdom being the end that is intended, by every means, to be reached. By constant endeavour, that itself (wisdom), is reached, and conducts one to the final stage.

तद्विद्धि प्रणिपातेन &c.

34. 'By prostrations, by fair questionings and by service (*sevā*), know this. The truth-seeing Saints (*jñāninaḥ*) shall instruct thee in wisdom'.

Know this: that is, knowledge (or wisdom) relating to ātma, propounded by Me in the verses, from: 'know that *that* verily is imperishable etc.,' (ii-17) up to:

'This has been told thee etc.,' (ii-39).

Learn this thou, as,—while engaged in prescribed work (or duties)—thou advancest; (acquire wisdom) or learn knowledge more and more—as thou progressest in thy work—

1. Arjuna (see note 1, p 15).

2. A confusion will arise here in the mind of the student, as to why *karma* was all the while extolled, and now *jñāna* is extolled. Are they separate, or the one *in* the other? These doubts will be cleared up in an Introduction.

from wise men, by due prostrations (falling at their feet, as a mark of veneration and humility); by timely questionings; and rendering them (all kinds of) service.

The wise,–the truth-seers–are those to whom ātma is a demonstrated verity. Pleased by thy suppliant demeanour: service etc.—they will divine what thou in thy heart desirest to know, by thy reverent questionings etc, and impart thee the wisdom thou art eager to acquire.

The nature of wisdom concerning the true nature of ātma, which becomes a matter of actual perception, (experience or demonstration, *i. e.*, ātma is no more a hypothesis then) is described :—

यज्ज्ञात्वा &c.

35. 'Knowing which(*jñāna*), Pāṇḍava[1]! thou wilt not again be under delusion;—that *jñāna*, by which thou wilt see the sum of beings in thyself, then in Me.'[2]

(Jñāna is the wisdom mentioned in the last verse. The term is conveniently translated as 'consciousness' in some places in the following lines).

It is that wisdom, knowing which thou wilt not fall again under the delusion which makes one to mistake (the forms or bodies of) *deva* etc., for ātma, and the notion of egotism (my-ness or selfish personal interest) which it produces therein[3].

It is that wisdom or consciousness, by which thou shalt see the universe of creatures of all concievable forms, *devas* etc., as in thyself, because as between thyself and other beings, there exists equality, in that all ātmas, viewed when divested of their (temporary) material environments. are one in their nature, of being conscious entities.

1. The son of Pandu = Arjuna.
2. See VI-30, and *Īśā Up°*. 6 and 7.
3. 'I-ness' and 'Myness,' in other words.

That all ātmas are of one uniform (intelligent) nature, when they are dissociated from matter-union, is averred in a future stanza *viz*:—

'Faultless indeed is *brahma* (ātma), and equal' (v-19).

Thou wilt see....., then in Me i. e., thou wilt see the universe of creatures in Me, for all ātma-principle is, by its nature and purity, one, *i. e.*, the same as Mine. So says the verse:—

'Embracing this knowledge, they have attained to My equality' (xiv-2).

Śruti also chants thus:—

'Then the enlightened man, casting off merit and demerit, becomes cleansed, and attains the highest equality.'[1]

Stripped of name and stripped of form, the ātma, essence is the same in all beings and equal with the nature of Para (Supreme=God).

Hence, when viewed in its dissociated condition from matter, one ātma is like another, and like Īśvara.

अपि चेदसि पापेभ्यः &c.

36. 'Wert thou an evil-doer, even greater than the greatest sinners, thou shouldst yet, with this wisdom-bark, swim across (the sea of) evil.

Supposing that thou wert a sinner greater than the greatest sinners, thou wouldst yet be able to cross the sea of long-hoarded sins, by means of the bark of ātma-wisdom (or ātma-knowledge).

यथैधांसि &c.

37. 'Like the kindled fire, Arjuna!, consuming a heap of sticks, the fire of wisdom reduces all action to ashes',

1. 'Tadā Vidvān puṇya-pāpe yam upaiti.' (*Mund: Up*^{d}. III-1-3). vidhūya nirañjanaḥ paramam sām-

In the manner that fire, well-kindled, burns up a faggot of sticks, the fire of wisdom relating to true ātma-nature reduces all the long-accumulated mass of sin, attaching itself to jivātma, into ashes.

नहि ज्ञानेन सदृशं &c.

38. 'No purifier, like wisdom, is there existing. He who is (karma-) yoga-perfect realizes it in himself in time'.

Inasmuch as there exists here—in the universe—no other purer (or more sanctifying) thing than ātma-wisdom, it is destructive of all sin. By perfecting oneself, therefore, by easily practising karma-yoga (*yoga-samsiddhaḥ*), in the way taught, one realizes in himself, in due course of time, the ātma-nature.

The same is made (further) clearer.

श्रद्धावाँल्लभते &c.

39. 'Whoso is full of faith, is intent thereon, and is of subdued senses, he attains wisdom. Wisdom attained, soon after, attains he to Supreme Peace.'[1]

Receiving knowledge by instruction, (see verse 34 *ante*), growing more and more devoted and attentive as knowledge (or wisdom) ripens, and becoming more and more abstracted from external matters towards which the senses pull, one soon reaches the summit of wisdom. After attaining wisdom, he attains Supreme Peace, *viz* Nirvāṇa (Spiritual Bliss).

अज्ञश्चाश्रद्दधानश्च &c.

40. 'The ignorant, non-earnest, skeptic-minded, perishes. To the skeptic-minded, this world is not, nor the other, nor happiness.'

1. Cp. With XVIII-31.

A-jñaḥ or ignorant: is he who is uninstructed in wisdom.

A-śraddha-dhānaḥ or the non-earnest: is he who lacks faith or fervour, even after instruction.

The skeptic: is he who doubts the knowledge he has received.

The man of this disposition perishes. That is, that to the man who doubts the true nature of ātma, which is taught him, there is neither this material world, nor the other (svarga etc).

That is to say, he forfeits all the fruits of man's ambition; *dharma*, *artha* and *kāma*[1]. while so, whence *moksha?*

For, all the ambitions of man are gratifiable by carrying out some one or the other of Śāstra-enjoined duties. And fulfilment of any desire is dependent on the conviction of an ātma existing distinct from the body.

Whoso doubts therefore the very existence of ātma cannot share in the smallest fraction of (spiritual) bliss.

योगसंन्यस्तकर्माणं &c.

41. 'No deeds bind him, Dhanañjaya[2]!, whose works are yoga-dedicated, whose doubts are wisdom-cut, whose mind is firmly-fixt'

'Work, yoga-dedicated (*yoga-sanyasta-karma*)': yoga is karma-yoga, or the Mode of performing works in the manner inculcated (above). Dedication or resignation means: that work is performed from the stand-point of wisdom. (When so performed the binding power of work becomes nullified).

Also in the manner inculcated, doubts concerning ātma are dispelled by ātma-wisdom.

Ātmavantam=manasvinam (self-contained) or he whose mind is untrammelled or unassailed by any doubts, or

1. See Commentary: verse 31 p. 160 and note 3, p: 160.
2. Arjuna, (see note, 2, p. 70).

whose mind has attained to a state of unshakable certitude as regards ātma,—from the teaching received.

No string of endless deeds, done by him, can ever bind such a person.

तस्मादज्ञानसंभूतं &c.

42. 'With the sword of wisdom, then, Bhārata![1]
// cleaving all this ignorance-born doubt settling in thy heart, arise, and practise (karma) yoga.'

With the sword of ātma-wisdom, therefore, as imparted by Me, sever all the long-standing ignorance-born doubts concerning ātma, harbouring in thy bosom, and take thyself to practising karma-yoga in the manner that I have inculcated.

To carry out My injunctions, then, arise, O Bhārata![1]

OM TAT SAT.

Thus closes Discourse Four,
named, *Jñāna-Yoga*, or the Path of Knowledge
With *Śrī Rāmānujā's* Commentary thereon.
Between *Śrī Krishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Divine Knowledge of the Upanishads
Or the Chants of *Bhagavān*.
The *Bhagavad-Gita*.

1. Arjuna, (see note 2, p. 42).

ṢRĪ

BHAGAVAD-GĪTA

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA COMMENTARY.

LECTURE V.

NAMED,

KARMA-SANYĀSA-YOGA,

OR

THE TOPIC ON WORK-RENUNCIATION.

"कर्मयोगस्यसौकर्यंशैघ्र्यंकाश्चनतद्विधाः ।
ब्रह्मज्ञानप्रकारश्चपञ्चमाध्यायउच्यते" ॥

Ṣrī Yāmunāchāryā.

'To show, that mode of works, brings soon the fruit, to men,
Book Five begins, and then dwells on the Brahma-Ken.'

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

FIFTH LECTURE,

KARMA-SANYĀSA-YOGA,

OR

ON WORK-RENUNCIATION.

PROEM.

IN Lecture Four, the wisdom-(or knowledge) aspect of Karma-Yoga was treated of, with special reference to the importance of the wisdom-element in it.

In Lecture Three, it was shown that even to the person who may be qualified to practise Jñāna-Yoga, Karma-Yoga (or method of works) was still preferable, inasmuch as jñāna or ātma-wisdom is involved therein; inasmuch as works are destitute of accidents (such as attend jñāna-yoga), easy to perform, and constitute *per se* an independent Means.

In the Present (Fifth) Lecture, Karma-Yoga is examined in its character of expeditiousness as compared with

Jñāna-Yoga,—in effecting ātma-attainment; and as to how it should be practised by eliminating the element therefrom of ones' being the actor.

How jñāna (wisdom) is seen from this stand-point is also investigated.

Questions Arjuna :—

संन्यासं कर्मणां कृष्ण &c.

1. 'On renouncal of work, Kṛishṇa![1] and again on doing of works (*yoga*), dost Thou descant. Which of the two is better, conclusively tell me.'

Arjuna :—

The renunciation of works is *Jñāna-Yoga*. Yoga is *Karma-Yoga*, the prosecution of works. Once, thou dost extol the former, once the latter! Here is a summary of Thy teachings :—

In Lecture Two, Thou didst declare that Karma-Yoga was worthy to be followed by the moksha-aspirant, and that as soon as the inner organ (*antaḥkaraṇa*= mind) became purified of taints, it was then time to embark on Jñāna-Yoga, which would bring about ātma-vision (*i. e.*, soul-consciousness).

But in Lectures Three and Four, Thou didst maintain that Karma-Yoga was preferable even in the case of him who is qualified for Jñāna-Yoga; that Karma-Yoga was alone sufficient,—without the aid of Jñāna-Yoga—as a Means to ātma-attainment.

As between these two then, *viz*: Karma-Yoga and Jñāna-Yoga, wilt thou tell me truly, which of them is the superior, the ready, the easy, means to attain to ātma?

1. See note 4, p-15. 2. On 'renouncal' (*sanyāsa*), *vide* XVIII-1.

Śrī Bhagavān responds thus :—

संन्यासः कर्मयोगश्च &c.

2. 'Renunciation' and Karma-Yoga, both conduct to bliss. Of these two however, Karma-Yoga is declared better than Karma-renouncal.'

Sannyāsa (lit: putting away) is cessation from work, and therefore means Jñāna-Yoga.

Both Jñāna-Yoga and Karma-Yoga, are each, independently capable of achieving bliss. But of the two, however, Karma-Yoga is better than Jñāna-Yoga,—the renunciation of works.

If it be asked how this is, it is said :—

ज्ञेयः सनित्यसंन्यासी &c.

3. 'He is to be known as ever *sannyāsī*,[1] who neither hates nor craves. He who is above the 'pairs,'[2] Mahā-bāho![3] easily escapes from bondage.'

The *karma-yogī* who has experienced ātma-bliss that is involved in *karma-yoga*, does not desire for anything else than ātma. He has thus no occasion to hate anything. And therefore also is he one, capable of enduring the 'pairs.'[2] Such person is to be known as the constant *sannyāsī*, *i. e.*, as he who is the constant practiser of jñāna (wisdom). Such person easily practises *karma-yoga* and he easily escapes bondage.

That, independently, both Karma-Yoga and Jñāna-Yoga, are each capable of conducting to ātma-attainment, is now shown :—

1. This term is applied to an ascetic or one who retires from the world. It means one who surceases from world's activities, as well as Vedic ceremonies.

2. See note 3, p : 42.

3. A war-name of Arjuna, lit : the 'strong-armed,'

सांख्ययोगौ पृथग्बालाः &c.

4. 'Sāṅkhya and Yoga are different,' say children, not savants. Whoso is well established in one, reapeth the fruits of both.'

Those are lads (or uninformed men), or to whom wisdom has not yet bloomed, who utter that *Sāṅkhya*[1] (jñāna-yoga) and *Yoga*[1] (karma-yoga) differ from difference of fruit. Such men are no-*pandits* (erudite men),—meaning that their understanding is shallow,—who would affirm that Karma-yoga can but lead to Jñāna-yoga, and that it is Jñāna-yoga alone that conducts to ātma-vision, thus making a distinction between the two, from the difference of fruit. (The fruit of *karma* being jñāna, and the fruit of *jñāna* being ātma-cognition).

But this is not the case, inasmuch as the aim of both the Paths is but one, *viz.*, ātma-vision. And that is realized by both, so long as one firmly adopts any one of them.

The same (view)is further expanded :—

यत्सांख्यैः प्राप्यते &c.

5. 'The place that is gained by the *Sāṅkhyas*, is gained by the *Yogis* as well. 'He sees, who sees that Sāṅkhya and Yoga are but one.'

The *Sāṅkhyās* are the followers of the Jñāna-method. Whatsoever goal is reached by these is that reached, as well, by the followers of Karma-yoga.

He sees (or knows) correctly, who sees (or knows) that either of the methods, Sāṅkhya and Yoga, leads to the same one fruit. Such person alone is wise.

The difference is this-much :—

1. See ii-39, and iii-3, and commentaries thereon for an explication of he terms *Sāṅkhya* and *Yoga*. Briefly the former is Knowledge; the latter Work or Action.

संन्यासस्तु महाबाहो &c.

6. 'But *sannyāsa* without (karma)-yoga, is difficult to achieve, O Mighty-armed! But the (karma-) yoga-united *muni* soon attains *brahma* (ātma).

As for Sannyāsa or Jñāna-yoga, it is difficult to achieve, without (the help of) Karma-yoga.

Yoga-yuktaḥ (yoga-united) is he who has united himself to (or has adopted the Path of) Karma-yoga.

Muniḥ=he who is constantly ruminating on ātmā. (lit: he who is silent; *i. e*, silent as regards the world). This person easily journeys along the Path of Karma, and soon attains ātma (*brahma*).

But he who has united himself to the method of Jñana-yoga has to walk that Path with extreme difficulty. It takes long time, on account of its difficulty, to attain to ātma by this road.

योगयुक्तो &c.

7. 'The (karma-)yoga-united, pure-minded, whose mind and senses are under control, who looks on the ātmas of all beings as his ātma, is not tainted (by works), though he works.'

The performer of Karma-yoga is he who fulfils the sacred canons of Śāstra, which are but Modes of Worship to the Supernal Spirit (*Parama-purusha*[1]).

By this, one becomes purified of mind (*viśuddhātma*). He is *vijitātma* (having mind under control), because he is absorbed in the performance of the said Worship. Hence, he is *jit-endriya* (who has governed the senses.)

He is *sarva-bhūt-ātma-bhūt-ātma*, or he who is enabled —by the way he performs work with the knowledge of the true nature of the performer thereof, ātma,—to contemplate

1. See note 4, p. 21.

on the ātmas abiding in all beings such as devas etc., as on his own ātma; for the essential nature of ātma(-principle), wherever it may abide,—devas etc.,—is the same to the meditator of ātma-nature.

The true nature of ātma is not in the changeful matter which constitutes the bodies of devas etc. Bodies vary, but the informing ātmas therein are one like the other, in their essential nature of being conscious entities, as viewed distinct from the (non-conscious) bodies (veiling them).

Gītā tells us further on this fact that:

'Faultless indeed is *brahma* (ātma), and equal'. (v-19).

A man of the above description is never infatuated with the erroneous notion of taking what is non-ātma (non-spirit or, material substance) for ātma (soul or spiritual essence), albeit he works.

He works, but (his spiritual notions are of such a nature that) his works do not bind him.

Ere long, therefore, he realizes ātma.

As Karma-yoga has been declared to be easy of performance, and fructifying soon, what is required to enable one to so perform it, is now stated :—

नैव किंचित्करोमीति &c.

प्रलपन्विसृजन्गृह्णन् &c.

8-9. 'Knowing that the senses abide in their appropriate objects, the truth-seeing *yukta* (karma-yogī), shall reflect (thus): 'naught, do *I* do,' though he be seeing or hearing, touching or smelling, eating or walking, sleeping or breathing, talking 'answering'[1] or grasping, opening the eyes or closing (them).'[2]

1. Answering means answering the calls of nature, and other excretions from the body.

2. Cp. *Īśa-Up.*° 2 'Kurvann-ev-eha karmāṇi etc.'

Thus, he who is edified concerning ātma-nature, shall reflect thus :—'Though the senses of perception,—the auditory etc.,—the senses of action, the voice etc.,—and the *prāṇās* (life-breaths)—all function within their several corresponding objects, *I* virtually do not do any of those actions. For *I* am in reality the conscious entity (and not any of these), and doer-ship for (such) me is *derived* from the senses, *prāṇas* etc., union with which has been forced by (past) deeds; and it, (doer-ship or actor-ship), is not an essential attribute of ātma-nature.' Thus shall the ātma-knowing man reflect.

ब्रह्मण्याधाय कर्माणि &c.

10. Whoso performeth acts, ascribing them to matter (*brahma*), and abandoning all attachment, is not touched by sin, like unto the lotus-leaf unwetted by water.

The term *brahma* here signifies *prakṛitī* (matter). That such application of the term obtains, is exemplified by such passages as :—

'The great *brahma* (matter) is my womb (seat)' (xiv-3) Whoso performs work, reflecting that all activities such as hearing, seeing etc., pertain to matter, and matter's modifications into the organized forms of senses; and whoso therefore, performs work imputing it to *brahma* (matter), and, renouncing all attachment, thinks 'naught do *I* do,' he remains uncontaminated with the sin that arises from the misconception of taking matter for ātma,—that causes bondage.

The analogy to this idea is that of the lotus-leaf and water. Though they are in contact with each other, water remains intact with reference to the leaf.

कायेन मनसा बुद्ध्या &c.

11. 'Unattached,—for sake of self-purification—, do

the yogis act,—by their body,—by the *manas*[1],—by the *buddhi*,[1]—and even by the mere senses.

Devoid of all clingings to fruits such as *svarga* etc., the (karma)-yogīs (mechanically) let their body, *manas*, *buddhi* and the senses do work, as but the instruments with which to effect self-purification.

Self-purification(*ātma-śuddhi*) is the breaking of the bonds of past deeds binding ātmā.

Work is done to get this release (and therefore not for securing any fruit like *svarga* etc).

युक्तः कर्मफलं &c.

12. 'The *yuktaḥ*, forsaking actions' fruit, attains to everlasting rest. The *a-yuktaḥ*, prompted by lust, clings to fruit thereof, and remains bound.'

Yuktaḥ is the right performer of action, or he who does not desire for other fruition save ātma,—in other words, who centres all his love in ātma. He resigns fruit of works, and performs work merely for the purpose of self-purification. And he attains permanent peace, *i. e.*, the eternal beatitute of ātma-enjoyment.

A-yuktaḥ is the wrong performer of action, or he who desires for other fruits than ātma, or who is averse to obtaining ātma-vision. Incited by lust, he hungers for fruit. The acts of such a person therefore perpetually bind him down. That is, he becomes a constant *saṃsāri*[2] (the creature of incessant material limitations).

Hence, he who is weaned from attachment to fruit, shall (credit or) attribute all action to matter,—manifesting itself in the shape of the senses—and act for effecting ātma's deliverance from bondage.

(After saying how agency of action may be imputed to the senses etc., or parts or members of the body), it is now

1. See notes 2 and 3, p. 159. 2. See note 1, p: 61.

shown how agency of action may be attributed to the body itself, an aggregate of matter.

सर्वकर्माणि मनसा &c.

13. 'Neither doing aught, nor causing any act, the embodied mentally consigns all acts to the nine-gated city (body), and sits therein the happy victor.'

Distinguishing in the mind that all authorship of work rests in the body,—with which ātma is conjoined as a result of past deeds—, and that, therefore, authorship does not proceed as an essential attribute of ātma, the embodied ātma shall assign all acts to the nine-gated city (body). Himself, independent (*vaṣī* or victor), remains happy, not doing aught as a consequence of his residing in the body, nor causing the body to act.

What is really the true nature of (this independent) ātma? It is stated:—

न कर्तृत्वम् &c.

14. 'Neither actorship nor act, doth the (*prabhu*[1]) lord of the body create for the world; nor even the bond between act and (its) fruit. 'Tis Nature (*svabhāvaḥ*) that prevails.'[2]

The *prabhu* is the ruler of the body=ātma. By essence, he is above the influences of deeds (*karma*) and abides in his own nature. This *prabhu* is not the originator—in the world or regions abounding in matter-bound existences, *viz.*, the four-fold divisions of deva, animal, human and immovable iminerals etc.,) kingdoms—of the several kinds of agencies (or authorships of acts) pertaining thereto, nor of actions themselves, emanating from those entities; nor of

1. Ātma is *prabhu* from the root *pra-bhavati*. It *lives* (in contrast with *lifeless* matter). See Dvaita Commentary.

2. *Vide*, Bh: Gī: VI-5, 6; XIII-5, 6, 19 to 21; and *Theosophist*, Vol: VIII, p: 436.

the links which connect act to act-born fruit, such as becoming a deva etc.,

What is it, then, that does all this? *It is the Nature that prevails.* By *Nature* is meant the material reminiscence or instinct (*vāsanā*). This kind of actorship etc., springs from union with matter in its forms of deva etc., fashioned by the chain of deeds generated in the immemorial past. The actorship etc., is also the result of the habit or instinct (*vāsanā*) of the mistaken notion that the forms of deva etc., do themselves constitute the ātma.

Hence actorship (or authorship) of acts etc.,—which is the product of union with matter—is no essential characteristic of ātma.

नादत्ते कस्यचित्पापम् &c.

15. 'The *vibhu*[1] (ātma) taketh not away one's sin or merit. It is by ignorance that wisdom is wrapped, creatures being thereby deluded.'

Ātma cannot snatch away the sin,–*i. e.*, misery or suffering,—though it may attach to a beloved son etc., nor can it steal away the merit—*i. e.*, happiness—which may belong to one who is hated. Because ātma is not insignificant (*kvāchtikaḥ*), constrained to keep to a certain limited sphere as when confined in the body of a deva and so on; and, inasmuch as ātma is of a nature that can have neither the relationship called amity, nor antagonism called enmity, all such notions (friends, foes etc.) are caused by *vāsanā* (material instinct). How then does such instinct come to ātma of the above-described nature? The reason is ignorance. Ignorance covers (or veils) wisdom. Ignorance (or nescience) is that which is opposed to wisdom (or knowledge). By this wisdom-hostile ignorance,–due to the retros-

1. So called, by the all-pervasive, or all-diffusive nature of consciousness.

pective karma (deeds),—the intelligence (or consciousness) of this ātma becomes contracted, so as to subject it (ātma) to the predicament of becoming an enjoyer of the fruits thereof (of karma). By karma then, which confines (or obscures) intelligence, the linking with such bodies as deva &c., is forged. From love for the bodies, arises infatuation. This infatuation persisting, becomes the instinct (*vāsanā*), (which constitutes the germ for further material existence). Thence spring forth the further body-loving instincts, and karma-instincts (*i. e.*, pruriency or impulse to act).[1] From these instincts, further perverted[2] love issue, and further impulses to action are engendered.[3]

Now the topic of wisdom,—as alluded to in:

(*Sarvam jñāna*): 'Thou shouldst yet with this wisdom-bark swim across all evil' (IV-36);

(*Jñān-āgnih*): 'The fire of wisdom reduces all action to ashes' (IV-37).;

(*Nahi jñānena*) 'No purifier like wisdom'; (IV-38)—is opportunely brought in here:—

ज्ञानेन तु तदज्ञानं &c.

16. 'But, for the ātmas whose ignorance is destroyed by knowledge, their extraordinary intelligence illumines (all) like the Sun.'

While all ātmas are thus circumstanced, there come forth, out of them, those whose unwisdom becomes dispersed by knowledge. Unwisdom or ignorance is in the shape of the endless mass of cumulated karma (deeds) persisting from beginningless time. Knowledge is the above-described

1. So, instinct is of two kinds, the instinct to love (*abhimāna*) and the instinct to act (*karma*). Vāsana is lit: scent, (it means habit, tendency, nascent inclination etc),

2. Love for matter etc.

3. Here ends the manner in which one is to fancy disavowal of all authorship of acts to ātma. Next, the subject-matter of Lec: IV is reviewed.

ātma-related knowledge derived from the teachings, inculcated, regarding real ātma-nature; that which increases by virtue of daily culture; and that which is exceedingly pure.

For these, the innate extraordinary (or transcendental) consciousness or intelligence, (hitherto, cooped, cribbed and confined in the ātma by external obstructions) becomes all shining; *i.e.*, like the Sun, it, limitless and expanded, illuminates (or reveals) all things in their exact nature.

In this verse, the terms '*teshām*' (for *them*) and '*ātmanām*' (of *many* ātmas) occur. This declares most clearly the multeity (or plurality) of ātmas (souls), already enunciated in verse:—

(*Natv-ev-āham etc.*,) 'Never at all was that I was not' etc-(ii-12), and other contiguous (or contextural) passages.

It may not be contended that this plurality is attributable to *upādhi*[1] (limiting conditions); for, no trace of *upādhi*[1] (limitation) can exist in the case of those whose ignorance has become dispelled.[2]

The expression 'their intelligence' (*teshām jñānam*) is composed of two terms, of which the term 'their' (*teshām*), is in the genetive case, and is a pronominal adjective, qualifying the term 'intelligence' (*jñānam*) in another case. This shows that intelligenee or consciousness is an *attribute* or quality possessed by a possessor. *Possessers* are ātmas, entities whose *attribute*, *the possessed*, is 'intelligence.' Intelligence (or consciousness) has thus an attributive *(dharma)* existence only, [in relation to the substantial *(dharmi)* existence (ātma)]. The analogy of the Sun, employed in the verse, is an illustration to prove the relation between the cognizer and cognition (or knower and knowledge), such as the

1. See note 1, p: 35.

2. The conclusion is that multiplicity of ātmas is not a temporary imposition due to Upādhi, but it is a truth which is established by the use of plural terms even to souls who have risen to the ultra-upādhic state or *moksha*.

relation existing between the Sun—the source of light—and the light (emanating from him as a quality).

Hence it holds, that in the Samsāra[1] (conditioned) state, intelligence is contracted (limited) by *karma*, and in the Moksha (emancipated) state, it is expanded (unlimitedly diffused).[2]

तद्बुद्धयस्तदात्मान: &c.

17. 'Meditating on *that* (ātma), engrossed in *that*, pursuing *that*, aiming *that*, they go, wisdom-effaced of taint, to the non-reverting (*that*).'[3]

Tad-buddhayaḥ=Those, having all the understanding (*buddhi*=or will, reasoning, or intellect) employed on *that i. e.*, employed to secure ātma-vision of the kind described (V-16,*ante*). (Understanding or intellect fixed, is *meditation*).

Tad-ātmānaḥ=Those, having all the mind (*ātma*=*manas*) centred on *that*, *i. e.*, making ātma the sole subject of (loving) reflection. (Intellect is mere thought, but mind involves emotion. Hence *engrossment* is when a desired object takes *loving* possession of the heart).

Tan-niṣṭhāḥ=Those, who practise earnestly all that is necessary to take them to their desired end. Practice is *pursuit*.

Tat-parāyaṇaḥ=Those whose single noble *aim* is ātma alone. Wisdom, cultivated (or consciousness developed) in the above-said fashion, removes all taint; and they (of these qualifications) will reach ātma, which, once awake, there is no falling back from thence to forgetfulness (which is existence in restricted and conditioned grades of conciousness.)

When that state (or estate) of ātma is reached, from

1. See note 1, p. 61.

2. Consciousness becomes universal; as the *Chh*: *Up.*° *VII-26-2* says: 'sarvam ha paśyaḥ paśyati,' and many another text. Read also, *Bh*: *Gi*: XIII-13, 14 and 15.

3. *Another rendering* of 17: 'Those who, set the whole intellect on *that*, the whole heart on *that*, strive for *that*, view *that* as the only goal, go, wisdom-wiped of stain, to whence there is no return.'

which ātma does not fall back (or return), it it is called the non reverting *that.* It means that ātma, as in its own pure native state, is reached (or realized) by them.

विद्याविनयसंपन्ने &c.

18. 'The wise equally regard the brāhmaṇa, or one of culture and conduct, or the cow, or the elephant, or even the dog or even the abject outcaste.[1]'

Brāhmāṇa (by mere birth) or *brāhmaṇa* (the spiritual class in India; any spiritual men generally) possessed of learning and conduct. Cow, elephant, dog, an abject outcaste and so on, are examples by which to illustrate the great differences between one another, in which (embodied) ātmas seemingly so appear.

The *equal-seeing* (or regarding), for the knowers of ātma-nature, consists in the regarding of all ātmas (residing in those bodies) as equal, by reason of their essential characteristic, *viz.*, intelligence (jñāna) being a common property. The varied appearances are due to (prakṛiti) matter; not to (ātma) spirit.

The wise see that all ātmas (in whatever bodies they may chance to dwell) are equal, viewed by the standard of the attribute of intelligence being shared by them all in common.

इहैव तैर्जितः सर्गो &c.

19. 'By them, whose mind is fixed in (this) equality (or sameness), even here is migration (*sarga*) overcome. Verily is *brahma* (ātma) stainless and equal. Hence are they fixed in *brahma.*'

Even here=Even during the progress(of the Karma-yoga practice). *Sarga*=taking up of continued physical exis-

1. *Śvapāka*, lit; he who cooks a dog and eats.

tences, is overcome. That is, *samsāra*[1] (mundane life) is conquered by him, whose mind is imbued with the notion of equality of all ātmas, as above described.

Brahma or the ātma-category is indeed equal (or equal-natured), when it is stainless, *i-e.*, divested from the stain accruing from matter-consorted existence.

When their mind is fixed in the ātma-equality, (it may then be considered that) they are fixed in ātma itself.

Fixture in brahma (*ātma*) is indeed the victory over *samsāra*[1] (worldliness).

The sense is that those who could reflect on the equalness of all ātmas are, indeed, *muktas* (liberated beings).

How a *karma-yogī* might attain to this equal-seeing summit of wisdom, is now taught:

न प्रहृष्येत्प्रियं &c.

20. 'He shall not exult, attaining the 'agreeable,' nor grieve, encountering the 'disagreeable'. The steady-willed, undeluded, *brahma*-knower, remains in *brahma* itself.'

'Agreeable' and 'disagreeable' things happen according to the body in which one may dwell, and according to the past karma-instincts. (These are accidents of embodied existence).

He who would scale the heights of wisdom, shall not evince joy or sorrow, when the 'agreeables (*priyam*) or the 'disagreeables' (*apriyam*) may happen, (respectively).

How is this possible? It is, if he is: *sthira-buddhiḥ*= steady-willed, or he who plants his will in the stable (*sthira*) ātma. If he is: *a-sammūdhaḥ*. I. e, *moha* is the delusion or the confounding the stable ātma with the unstable body. *Asammūdhaḥ* is he who is free from such delusion. How is he to be this? If he is *brahma*-learned (*brahma-vit*) and

1. See note 1, p. 61.

brahma-stationed (*brahmanisthitaḥ*). That is, by learning or knowing what *brahma* (ātma) is, from instruction, and to remain steadily practising in *brahma* (*i. e.*, constant spiritual culture).

The tenor of the verse is this:—

From instruction received from truth-seers (*i.e.*, spiritual preceptors), one shall learn the exact nature of ātma (*brahma-vit*). He shall then practise the same. He shall then abjure the atma-love which he places in the body, and employ himself in blissful contemplation of the would-be eternal atma-intercourse. And then he shall neither rejoice over 'agreeables', nor tremble against 'disagreeables.'

बाह्यस्पर्शेष्वसक्तात्मा &c.

21. With mind unattached to external contacts (sense-delights), whoso feels delight in ātma (itself), joins himself in mind, to *brahma-yoga*, and tastes eternal bliss.'

Thus, in the way described, whoso desists from clinging to pleasures form objects other than ātma, and begins to derive pleasure from the internal ātma, alone gives up his pursuit after physical delights, and unites his mind to *brahmayoga*, (*brahm-ābhyāsa*=repeated contemplation of ātma). And he obtains the imperishable bliss of *brahma*-enjoyment.

That material (or sense-) joy is easily abondonable, is now shown :

ये हि संस्पर्शजा &c.

22. 'As verily the contact-derived delights are wombs of grief, with beginnings and endings, no sage, Kaunteya ![1] delights in them.'

The *contacts* are the contacts of the senses with their

1. Cognomen of Arjuna (See note 1, p. 42).

objects. Joys are those born of such contacts.

Wombs of grief, means that the sense-contacts are the source of pain and suffering. Moreover they are well-known to have beginnings and endings, or of a transient nature.

He who knows their nature to be so, will not delight therein.

शक्नोतीहैव यः &c.

23. That man is fit (*yuktaḥ*), and is happy, who, even here, before deliverance from body, is able to resist the violence born of lust and anger.'

'Even here before separation from body': means even during the prosecution of the Means of Salvation (*i.e.*, during practice of yoga while yet in body).

Whoso, even then, is able, from the grateful experiences he may have of ātma, to oppose the on-rush of desires and passions, he is said to be *yukta*=harmonized, or he who is fit to pursue yoga. And finds his sole bliss in ātma-experience after departing from the body.

योऽतः सुखोऽतरारामः &c.

24. 'Who finds joy within, enjoyment within, and similarly light within alone, he, the brahma-like yogī, attains brahma-bliss.'

Antas-sukhaḥ is he who feels the desire for the happy ātma-experiece, after abrogating the pleasures of external objects.

Antar-ārāmaḥ is he who finds his ātma his pleasure-garden. That is to say, his ātma has the capacity, by its inherent qualities, to enhance his (spiritual happiness).

Similarly, he whose *sole light* or illumination is the wisdom concerning ātma, is *brahma-like yogi*. And he attains *brahma-nirvāṇa*, *i.e.*, bliss that comes from ātma-enjoyment.

लभंते ब्रह्म निर्वाणम् &c.

25. 'Those, the Seers, who have cut the 'pairs'[1] asunder, have set their minds on ātma, who delight in the well-being of all beings,—assoiled of taints—obtain brahma-nirvāṇa.'

Chinna-dvaidhāḥ,=Those who are rid of the 'pairs': 'cold-heats' and so on.

Yat-ātmānaḥ=Those who have tutored their minds into ātma.

Sarva-bhūta-hite ratāḥ=Those who ever wish for all other creatures, the happiness or good they would have for themselves.

Rishis are the intent *Seers* of ātma. Those who are of this description get rid of all the impurities that are hostile to the realization of ātma, and then obtain *brahma-nirvāṇa* (ātma-bliss).

That brahma (ātma) is very accessible (*i.e.*, most easily reached) is now explained:—

कामक्रोधवियुक्तानां &c.

26. 'Brahma-nirvāṇa is everywhere for them who, are weaned from lust and wrath; who are perseverers (*yatayaḥ*); who have restrained the mind; who have mastered the mind.'

To them, the *yatayaḥ*, or plodders (on the Spiritual Path), who are exempt from greed and hate, who have controlled the mind, and who have subdued the mind, *brahma-nirvāṇa* (or ātma-bliss) *is everywhere*, *i.e.*, bliss lies in their hand. (means: at hand and not far away).

The subject of karma-yoga having for its aim, yoga (meditation=*dhyāna*) is now brought to a close:—

1. See note 3, p. 42.

स्पर्शान्कृत्वा &c.

27. Shutting out all outward (sense-) contacts; fixing the eyes between the brows; equalizing the nasal currents prāṇa and apāna[1];

यतेंद्रियमनोबुद्धिः &c.

28. 'Governing the senses, manas[2] and buddhi[2], whoso is thus exempt from desire, dread and ire, the muni[3], the sole moksha-desirer, is verily, ever the liberated.'

'Shutting out all (sense-) contacts' with objects, means: stopping all the activities of the outer senses. (Then), he shall enter into a state fit for practising meditation (yoga) and there assuming an erect posture, fixing the eyes on the tip of the nose between the eye-brows,[4] and equalizing the inspiring (*prāṇa*) and expiring (*apāna*) life-breaths, current in the nostrils, render the senses, manas[2] and buddhi[2] incapable of moving out to any other subject save ātma.

And then by reason of the above procedure, he shall be exempt from longings, fear and hatred.

He is *moksha-parāyaṇa*, or he whose sole aim is moksha (emancipation).

He is *muni*, or ever intent on the desire to sight ātma. Whoso is (all) this, is indeed the liberated (*mukta*). That is to say, he is to be considered as liberated, even *before* reaching the goal as *after* it (*i. e.*, during the journey itself on the Path of Spirituality).

The easy mode of accomplishing Karma-yoga with its auxiliaries made up of the described *nitya*, *nai-*

1. See verses 29 and 30, *ante*, p: 75. The amplification of this subject is Lecture VI.

2. See foot notes 2 and 4, p: 123.

3. See Commentary on *muni*

4. The several postures are described in *Haṭha-Yoga-pradipika*, and elsewhere. See Gīta. VI-10 to 15. The tip of the nose is mentioned in VI-13.

mittika[1] etc., duties,—and having yoga (medtiation) for its aim, is now shown :—

भोक्तारं यज्ञतपसां &c.

29. 'Knowing Me to be the Acceptor of sacrifices (*yajñas*) and penances (*tapas*), the Great Lord of the Kosmos, the Friend of all beings, one goeth to Peace.'

Knowing Me, to be the Accepter (*bhoktā*) of sacrifices and penances (or austerities),—to be the High Lord of the Universe, as declared in: 'Him, the Supreme Lord Sovereign of lords'[2];—knowing Me to be the intimate Friend of all creatures, one attains Peace.

This means: that if Karma-yoga,—which is the sum total of all duties—be performed as acts of My worship, that way of doing Karma-yoga is the easiest. As worshipful service to Me, it is easy for them. Moreover, who would not do such service when it is one to be rendered to a Universal Friend?

OM TAT SAT

Thus closes Lecture Five,
Named *Karma-Sannyāsa-Yoga,*
Or the Path of (mind)-renouncal of works,
With *Śrī Rāmānujā's Commentary.*
In the collogny between *Śrī Kṛishṇa* and *Arjuna*
In the Science of *Yoga,*
In the Divine Knowledge of the *Upanishads*
Or the Chants of *Bhgavān*
The *Bhagavad-Gītā.*

1. See note 2 p : 97.
2. *Svet: Up°. 6-7* 'Tam Īśvarāṇām paramam Maheśvaram.'

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHṬĀDVAITA

COMMENTARY.

LECTURE VI.

NAMED,

ABHYĀSA-YOGA,

OR

THE MODE MEDITATION-PRACTICE.

"योगाभ्यासविधियोंगि चतुर्धा योगासाधनम्।
योगसिध्धि स्त्वयोगस्य प्रारंभम् षष्ठडभ्यते ॥"

Ṣrī Yāmunāchārya.

'The mode and means of doing Yog; Yogis are four;
Yog's perfections end in God; such the Sixth Book's lore.'

AUM

SRI BHAGAVAD-GITA

WITH

SRI RAMANUJA'S VISISHTADVAITA COMMENTARY.

SIXTH LECTURE,

ABHYASA-YOGA,

OR

THE MODE OF MEDITATION-PRACTICE.

ŚRĪ BHAGAVĀN Continued :—

अनाश्रितः कर्मफलं &c.

1. 'He is the *sannyāsi*, he is the *yogi*, who discharges work as duty, independent of its fruit ; not he that is fire-less (*na niragniḥ*), not he that is act-less (*na-ch-ākriyaḥ*).

Karma-yoga with all its constituents has so far been expounded. The rules for the practice of yoga or meditation to secure ātma-vision, through Jñāna-yoga and Karma-yoga, will now be declared.

This verse is a short recapitulatory re-assertion of what has already been stated, viz., that (1) Karma-yoga is the immediate (or unaided) means (for ātma-attainment); that (2) it has in it the wisdom-aspect; and that (3) Karma-yoga has for its aim yoga (meditation which precedes ātma-vision).

Independently of the rewards of works, such as svarga etc., whosoever performs work as a duty, with no other idea than that it is worshipful service rendered to the Supreme Spirit,—Who is in every way our Real Loving Friend,—he is the *sannyāsī* or the Jñāna-yogī; and he is the true *yogī* or Karma-yogi. Such a person may be considered as walking both the paths (of Karma and of Jñāna), leading to ātma-realization.

So that the *sannyāsi* or Jñānī is not he that simply abstains from fire-duties,[1] or he who ceases to do any work, enjoined by the Sāstras *viz.*, yajñas (sacrifices) etc., but he who engages in work, answering at once both the requirements of act and knowledge.

The next verse undertakes to show that in the kind of Karma-yoga, just described, there is wisdom also:

यं संन्यासमिति &c.

2. 'What they call *sannyāsa*, Pāṇḍava![2], know, it is *yoga*. For no one becometh a *yogī* who is not exempt from delusion.'

(Arjuna)! know that what they call *sannyāsa* (renunciation) or Jñāna-yoga, or ātma-wisdom, is no other than Karma-yoga itself. How it is so is explained by: 'For no one becometh a yogī who is not exempt from delusion. Delusion is the error one commits of mistaking matter for ātma. *Sannyasta-saṅ-kalpaḥ* is he who, by the power of

1. 'Agnihotra' &c prescribed as karma.

2. Patronymic of Arjuna, *vide*, Geneal: Table, at end, Lec: II.

his contemplation on true ātma-nature has given up this delusion. He who is otherwise is *a-sannyasta-saṅkalpaḥ*. No one who has not shaken off this delusion can be counted as a real Karma-yogī among Karma-yogīs, as shown in :

'He whose all-acts are devoid of desire and delusion (*saṅkalpa*)' (IV-19).

That Karma-yoga alone leads, without danger, to yoga (contemplation or meditation) is now stated :—

आरुरुक्षोर्मुनेर्योगं &c.

3. 'For the yoga-ascending[1] muni, Work is declared as the Means. But for him,—the yoga-ascended[2]—, Peace is declared as the Means.

Karma-yoga is prescribed as Means for the yoga-ascending (*ārurukshuḥ*)[1] or him who is striving to achieve ātma-vision. But for the same person, when yoga-ascended (*ārūdhaḥ*)[2] or when securely established in yoga (meditation), Peace or surceasal from work is prescribed. Hence, the conclusion is that Work (karma) is incumbent, till moksha or ātma-seeing moksha is effected.

When is one supposed to be well established in yoga (*i. e.*, meditation that leads to ātma-consciousness)?. (It is said) :—

यदा हि नेंद्रियार्थेषु &c.

4. 'Then is he called yoga-perfected (fixed in meditation) when he has ceased from loving sense-objects and (sense-) promptings ; when he has shaken off every illusion.

The *yog-ārūdha* (or meditation-accomplished man) is

1. *Āruruksha*, lit : yoga-scaling, the neophyte, or the novice.

2. *Yogārūdha*, lit: yoga-scaled, or yoga-risen, the adept.

he who, from his experience of ātma-bliss, has ceased to love the sensuous material objects, nor does he countenance the impulses of the senses, in relation to such objects.

Not loving means that he becomes incapable of (or above) such associations.

He is *yog-ārūdha*, who has cast aside all illusions (or erroneous notions).

Hence, as the yoga-aspirer,—or who is preparing for meditation—is yet in object-associations, he has need to practise *karma* (work) as a means to estrange him from such associations, and (then) lead him on to meditation.

Hence, the yoga-aspirer shall practise *karma* alone, so as to abstract him from object-associations.

The same subject is further amplified :—

उद्धरेदात्मनात्मानं &c.

5. 'Let one elevate his ātma by his mind, and let not ātma be molested. The mind verily is ātma's friend, as well, indeed, its foe.'

Atmanā means : by the mind. Through the mind, detached from sense-pleasures, ātma shall be lifted (*i. e.*, elevated to noble thoughts and spiritual heights). But let not,—through the mind being employed in a reverse direction to that above stated (*i. e.*, by attachment to objects)—, ātma be harassed. For, mind is really both the friend, and the foe of ātma (according to the use it is made of).

बंधुरात्मात्मनस्तस्य &c.

6. 'The mind is friend to him (ātma) who has himself conquered it. But to him who has not conquered mind, it assumes an inimical attitude.'

The mind is friendly to him who restrains it from flowing outward to (sense-) objects ; but if one has not so subdued the mind, it militates against him as his enemy.

The meaning is, that the unsubdued or ungoverned mind interposes obstacles in the way of attaining Supreme Bliss.

So declares Bhagavān Parāśara :—

"To men, their mind alone is the cause of bondage as well as emancipation. The mind addicted to sense-objects, constitutes bondage, the mind when destitute thereof, constitutes freedom'[1].

The preliminary competency to be acquired before commencing yoga (meditation) is now stated :—

जितात्मनः प्रशांतस्य &c.

7. 'By him, who has effected mind-control and has peace in the midst of cold and heat, joy and grief, honor and dishonor, the exalted ātma is realized.'

When the mind is under control, when it is governed *i. e.*, when it is incapable of being affected by cold or heat, joy or grief, honor or disgrace ; when, in other words, it is serenely placid, then is the exalted ātma fully realized therein.

Samāhitaḥ = *samyag-āhitaḥ* = well-placed, or placed near, means that ātma is realised in its own true essence.

Param-ātma, or exalted *soul* is here used to denote Pratyag-ātma, *i. e.*, individual soul, as that is the subject in reference. The designating the individual soul by the term *param-ātma* may be justified from the fact, that the experiences of ātma are such that when different stages are attained, each subsequent stage is experieneed as more exalted from its antecedent stage.

Or, if the phrase be read as '*ātmā paraṃ samāhitaḥ*', it would mean: 'ātma is sublimely realized.

1. 'Mana eva manushyāṇām kāraṇam bandha mokshayoḥ &c.' *Vish: P.* VI-7-28; also see Amṛita-bind-Upanishad, beginning; *Manu*, VIII-84; *Bhāgavata*, III-25-15 and XI-8-41., *Mahābhārata*, Sanat-sujātīya, 15. &c. &c.

ज्ञानविज्ञानतृप्तात्मा &c.

8. 'That (karma-)yogī is fit for yoga (yuktaḥ), whose mind is content with knowledge and higher knowledge; who is constant; who hath conquered the senses; and who looketh equally on a clod, a stone and on gold'.[1]

Jñāna is knowledge or wisdom concerning the nature of ātma. *Vijñāna* is higher knowledge concerning ātma as contrasted with (the nature of) matter.

Tṛipt-ātmā: is he whose sole contentment abides in these two kinds of knowledge.

Kūtasthaḥ=He who is constant, or who remains perpetually unchanging amidst the ever varying phenomenal conditions such as the conditioned form-existences as the being the *devas*, *&c.* (He who contemplates on such *stable* nature of ātma is *kūtasthaḥ*). Hence he is, *vijitendriyaḥ*, or he who has brought the senses under complete subjugation.

Sama-losht-āśma-kāñchanaḥ=He to whom, a clod (of earth), (a piece of) stone, or (a bit of) gold are all of equal value, for when once ātma has been realised in its distinctive nature from matter, all material objects cease to have for him any pleasure-giving importance.

That *karma-yogī*, to whom all material objects, clod, stone, gold etc., are of equal worth, is said to be *yuktaḥ*, meaning that he is fit to practise meditation leading to ātma-vision.

Also :—

सुहृन्मित्रार्युदासीनः &c.

9. 'He is specially distinguished, who looks with equal eye on friends or comrades, foes or strang-

1. Cp. *Bh: Gī:* XIV-24.

ers, neutrals, born-enemies or kinsmen, on the virtuous or the vile.'[1]

Suhṛit=friend, or he who, taking no account of the differences in age, wishes one well.

Mitra=comrade or compeer, is one who is of equal age, who wishes one well.

Ari=foe, is one who for a given cause, wishes one ill.

Udāsīna=stranger, is one who has no cause to be either a friend or a foe.

Madhyastha=neutral, is one who from birth is neither a friend nor a foe.

Dveshya=a born-enemy, or one who bears ill-will from birth.

Bandhu=kinsman, or one who bears good-will from birth.

Sādhu=the virtuous man, or he who always walks in the path of rectitude.

Pāpa(ḥ)=the vile or the wicked man who walks the path of iniquity.

The *Yuktaḥ* is the man, who has ceased from all relationship with the world, *i. e.*, who has to gain nothing from friends, foes, etc., And therefore he has an equal eye on all. In his case, all opposition or inimicality is absent. Such a person is competent to engage in meditative practice.

योगी युंजीत &c.

10. 'Let the (karma)-yogī, alone and in secret,—checking the thoughts of the mind,—rid of desires and belongings,—constantly practise ātma-concentration.'[2]

Yogī is he who walks the path of Karma-yoga as explained already.

1. *Bhāgavata*, IV-20-13: 'Samas samānottama-madhyamādhamaḥ.'

2. Cp. *Bh*: *Gī*: XIII-10.

Satatam, constantly, means: daily, at fixed times set apart for meditative practice.

Ātmānam yuñjīta means: let concentration on ātma be attempted, *i. e.*, let attention be closely directed so as to clear the way for ātma-vision.

Rahasi=sequestered or in secret, *i. e.*, in a retired place, free from men and sounds.

Ekākī=solitary or alone, without a companion (or a disciple).

Yata-chitt-ātma; *ātma*=mind, *chitta* stands for the thought-changes which rapidly occur in the mind. Hence the term means: 'checking the capricious stream of thought,' or 'restraining the fugitive nature of the mind.'

Nirāśī=to be weaned from every other desire save that for ātma.

Aparigrahaḥ=to be quit of every possession or property save ātma.

शुचौ देशे प्रतिष्ठाप्य &c.

11. 'In a pure place, let him prepare a firm seat, neither too high nor too low, made of kuśa[1]-grass, deerskin, and a sheet. (one over the other).'

तत्रैकाग्रं मनः &c.

12. 'There into the seat, let one enter and let the mind be made one-pointed, restraining all activities of the mind and the senses, and let concentration be practised, for ātma-purification.

Śuchau deśe=In a pure place. Purity due to non-occupation or non-frequentation by unclean individuals; due to no unclean articles being in contact with the place.

Sthiram=firm, *i. e.*, prepared of wood etc., firmly set.

The seat should be neither too lofty nor too low, and

1. '*Poa cynosuroides*', a grass which plays a great part in all Brāhmaṇa-rites,

should be covered over with kuśa[1]-grass, deerskin, and a sheet of (clean, washed) cloth. The seat ought to be comfortable and inviting, and should have a bolster-support to rest the body against.[2]

Entering such a seat, and freeing the mind and the senses from their activities (or distractions), let the mind be made one-pointed, that is, directed to one thought. And let concentration be practised for the purpose of purification. Purification of ātma means, deliverance from (material) bondage.

Let ātma be thus seen (*i. e.*, realized).

समं कायशिरोग्रीवं &c.

13. 'Keeping the body, head and neck straight, unmoving and firm, fixing the gaze on the nose-tip[3] (so as to be) unwandering into space,

प्रशांतात्मा &c.

14. With mind in perfect tranquillity, fearless, keeping the vow of *brahmacharya*,* restraining the mind and making the thoughts to dwell on Me, let one, collected, sit meditating on Me.'

'Body, head and neck straight' means: an erect (and balanced) posture.

'Unmoving and firm (*sthira*)': *i. e.*, resting the balanced head and body against a cushion or some comfortable (bolster-)support.

The eyes not allowed to wander in different directions in space, but held fixed so as to gaze (between the eye-brows) at the tip of the nose.[3] (So far, body-discipline).

1. Vide, note 1, p: 200.

2. Vide, Brahma-Sūtra: IV-1-7 up to IV-1-11, Āsīnas-sambhavāt &c.

3. See note 1. p: 189. The tip of the nose is the directrix to bring the gaze to the middle of the eye-brows.

4. Vide, note 2, p: on 202, the meaning of Brahmacharya.

(Now comes, mind-discipline) :—

'Mind tranquil' connotes the state of mind in high contentedness. Added to this is 'freedom from all fear.'

Then, again, what is required is leading the mode of life called 'Brahmacharya,'[1] *i.e.*, continence or reservation of the vital energy[2], to which one should be faithful.

Keeping the mind thus closely attentive (or harmonized), let one turn the mind on Me, and sit fixing it there in meditation.

युंजन्नेवं सदात्मानं &c.

15. 'Thus the yogī, ever uniting his mind in Me, becomes mind-disciplined, and reaches the supreme Peace of Bliss abiding in Me.'

'Uniting the mind in Me,' means to constantly fix the thoughts on Me, Para-brahma[3], Purushottama[4], the Holiest Subject for mind to muse on. *Mind-disciplined* or disciplined of mind, means: mind made steady or firm by the purification it undergoes by being brought in contact with Me.

Such a person attains that Peace which has Nirvāṇa or Moksha for its ultimate goal,—that Peace which is to be found in Me.

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1. Svāmi Vivekānanda says in his Rāja Yoga (pp: 61-62), that 'that part of the human energy which is expressed as sex energy, in sexual functions, sexual thought and so on, when checked and controlled, easily becomes changed into 'Ojas'. * * * * * If people practise Rāja-Yoga and at the same time lead an impure life, how can they expect to become Yogīs?

Read also Pātanjala Yoga-sūtras, II-30, II-38.

2. *Muṇḍ: Up°*, III.-2-4 says: 'This ātma is never attained by the *weak*.' The definition of Brahmacharya is given thus:—'Yoshit-smaraṇa,-kīrtana, keḷi, prekshaṇa,-guhya-bhāshaṇa,-sankalp-, ādhyavasāya;-kriyā,-nirvṛitti-lakshaṇā'. In *re* Brahmacharya, also see *Muṇḍ: Up°* III-1-5, *Praś: Up.°*I-2. See *Bh: Gī.* VIII-11.

3. See note 3. p. 8.

4. See note 4. p. 8.

Thus, after declaring how one who would commence meditation (yoga) should fix the mind on Bhagavān,—the Holy Subject to concentrate thoughts on,—in order to effect its (mind's) purification, other helps to meditation are now stated :—

नात्यश्नतस्तु &c.

16. 'Meditation cannot be for him, Arjuna!, who much feasts or who much fasts; or to him who is given to much sleep or who keeps much awake'.

युक्ताहारविहारस्य &c.

17. 'Meditation becomes the woe-destroyer to him who is careful in food and careful in exercise; who carefully employs himself in works, and who regulates sleep and waking.'

Over-eating or never eating are both prejudicial to meditation (Yoga). So are excessive activity and complete inactivity. So are inordinate sleeping and over-vigilance. So are over-work (to exhaustion) and so idleness.

To him, who is discreet in food and exercise, who does not fatigue himself (in life's multifarious avocations), and who is regular in sleep and waking, meditation becomes the exterminator of all afflictions, *i. e.*, the untier of all (material) bondages.

यदा विनियतं &c.

18. 'Then is he called yoga-fit (*yukta*), untouched by any desire, when the fickle mind (*chitta*) is firmly planted in ātma.'

'The mind firmly planted in ātma' means : making the mind so to dwell on ātma so as to make ātma to be its highest object of ambition, or highest goal, and so keeping the mind riveted to ātma, *i. e.*, let it never stray away from ātma.

When the mind is so tutored, then he becomes weaned from all lusting after a multiplicity of desires.

And then, he is called *yukta* (harmonized), or he who is fit for practising meditation (yoga).

यथा दीपो &c.

19. 'To like unto the flame flickering not,[1] when screened from wind, they compare the ātma, with which communes the yogī of restrained mind.'

The lamp-flame, when sheltered from wind, does not flutter, but burns bright and steady. (This is cited [=*smṛitā*] by those who are experienced in meditation) as an illustration to show how ātma-nature becomes steady and effulgent to that yogī who con-centres his thoughts on it, after abstracting them (or stopping them) from all other outward functionings.

The purport is, that ātma shines steady and radiant in its light of intelligence (jñāna), by reason of all extraneous workings or distractions of the mind having been shut out, like the flame of a lamp burning steady and bright when all breeze is shut out from blowing against it.

यत्रोपरमते चित्तम् &c.

20. '*That*, (yoga), wherein by practice, the restrained mind revels, *that* wherein the mind perceiving ātma, rests content in ātma;'

सुखमात्यंतिकम् &c.

21. '*That*, wherein one feels infinite intellectual bliss *in excelsis*; *that*, wherein once planted firmly, no one would be inclined to retire from its (beatific) experience;'

यं लब्ध्वा &c.

22. '*That*, which gained, no other is considered a

1. *Śrī Bhāgavata*, III-24-44, gives another illustration: 'Praśant-ormir iva udadhiḥ; meaning: like the ocean with its waves subsided.

higher gain ; *that*, wherein harboured, no affliction, ever so heavy, can agitate one;'

तं विद्याद्दुःखसंयोगवियोगम् &c.

23. 'Know, *that* is called meditation (yoga),—the disunion from union with pain ; *that*, into which one, with misery-less mind, shall positively penetrate.'

That meditation, wherein, by dint of practice, the completely abstracted mind feasts, *i. e.*, wherein it gets transported with ecstatic felicity;

Wherein, the mind, perceiving ātma, attains supreme contentment, leaving nothing else to be desired for;

Wherein is experienced by the intellect, that ineffable bliss, beyond the range of the senses to comprehend.

Wherein, established, one does not desire to give up the exquisite happiness felt;

Which (meditation) when achieved, one, even in the hours of non-meditation, does not think there is any higher gain ;

That, wherein established, one, whether immersed in its (meditation's) depths or risen therefrom (*viratah*), is not shaken by afflictions even as grave as the bereavement (by death) of bright and good sons etc.,

Learn *that* is called meditation which shall sever connection with affliction ; or meditation is that which is antithetical to affliction.

Knowing the nature of meditation to be such, one should enter its portals with the mind steeped in faith (or certitude), and freed from all embarassments, *i*, *e.*, a mind happy and contented.

संकल्पप्रभवान्कामांस्त्यक्त्वा &c.

24. 'Completely forsaking all will-born desires, well

ruling the community of the senses by the mind.'

शनैः शनैरुपरमेद्बुद्ध्या &c.

25. 'Slowly and slowly, let one, by force of trained will (*buddhi*)[1] retire; and fixing the *manas*[1] in ātma, let naught be thought.'

Desires are of twofold character, *sparśa-jāḥ* and *saṅkalpa-jāḥ*. *Sparśajāḥ* are contact-born, *i. e.*, sensation-born (bodily desires). *Saṅkalpa-jāḥ* are will-born or mind-born, *i.e.*, desires which have a mental origin. The former are such as cold, heat etc. The latter are such as sons, land etc. Between these, the will-born desires are abandonable in toto. Whereas, the sensational experiences are those which cannot be averted. By an effort of the mind, it may be made to abandon the will-born desires by making it to cease thinking on them; and the pains and pleasures arising from sensations, cold, heat etc., are possible to be resisted by an attitude of indifference.

Thus, in every way, diverting or abstracting the group of senses from their corresponding (external) objects,—by slow degress, by efforts of a wise resolute will—, shall the mind be made to retire from all things save ātma; and, rested in ātma, nothing shall it think.[2]

यतो यतो निश्चरति &c.

26. 'From thence and thence to whence the fickle, unsteady mind rambles, shall it again be forced back; and placed under the power of ātma alone.'

Whithersoever the mind, by nature fickle, and refusing to stay in ātma, wanders out to cling to its cherished objects, let effort be made to withdraw it therefrom, and rested in ātma, persuading it to believe (or think) that therein is found supreme happiness.

1. On *Buddhi* and *Manas*, vide, notes 2 and 4, p: 123.

2. Read *Bhāgavata*, XI-14, and *Dhyāna-bind-Up°*.

प्रशांतमनसं ह्येनं &c.

27. 'Supreme bliss verily comes to that yogī whose mind has attained peace, whose *rajas*-nature has been calmed, who is stainless and *brahma*-like.'

'Mind in peace' means: mind immovably fixed in ātma, or mind placed in ātma.

From this state, it (naturally) follows that the yogī has had all his stains or sins expunged.

This implies that the *rajas*-quality (or passion-nature) has been stilled down (or eradicated).

Hence is he *brahma-like.* Brahma is ātma. *Brahma-like* is to be re-established in his own true essence.

To such a yogī (or one who has reached the pinnacle of meditation), comes exquisite transcendent felicity, *i. e.*, ātma-beatitude.

Hi, translated as 'verily,' is an indeclinable particle, giving a reason; meaning that by reason of ātma-nature being essentially blissful, (the yogī attains to it).

युंजन्नेवं सदात्मानं &c.

28. 'Ever thus[1] vowed to ātma, the yogī is cleansed of sin, and, with ease, tasteth the endless bliss of contact (or communion) with brahma.'

Completely *vowed to ātma*, the yogī is delivered from all the vast past accumulation of sins. And he comes to enjoy infinite bliss arising from brahma-communion.

Brahma-samsparśa means: contact with brahma, meaning bliss like that of brahma-bliss.

Atyanta=endless or eversomuch, means limitless. With ease (*sukhena*) means, without effort (*anāyāsena*).

That the mature state of meditation is of four kinds, is now described (verses 29 to 32):—

1. 'Thus' or in the manner described in verse 10, *ff.*

सर्वभूतस्थमात्मानं &c.

29. 'The meditation-absorbed equal-seer everywhere, perceives ātma abiding in all beings and all beings abiding in ātma.'

'*Equal-seeing everywhere*' (=*sarvatra sama-darśana*), means the realizing, that ātma, wherever it do abide in oneself or in other beings, is of the self-same essence, looked at from the point of 'intelligence' or 'consciousness' (jñāna) which is an attribute, equal or common to all ātmas. This is equality, sameness, or agreement which is perceived when ātma-nature is divested of its matter-connection (*i. e.*, ātma in its disembodied condition).

Inequality or difference comes from viewing ātma in its matter-conditioned states.

The yogī or he who is ripe in meditation does not see the differences produced by matter-environments, but perceives the sameness of ātma-nature, wherever it do abide, by its essential or inherent common attribute or property of 'intelligence' or 'consciousness.' This is *equal-seeing.*

Thus the *equal-seer* is he who perceives the ātma in him to be the same or of the same character, as the ātmas which abide in other creatures, and that other creatures are equal to himself in this respect. (In other words, he sees ātmas in all beings as like his own ātma, and sees his ātma as like ātmas of other beings).

The conclusion is that all ātmas being of one essential nature, when one ātma's nature is known or seen, the nature of all ātmas are become known or seen. This sense is expressed by the sentence :—

'He is a seer of *sameness* everywhere' (VI-29). Referred to again in :

'What this *sameness*-seeing meditation (yoga) is, that Thou hast declared.' (*yo-'yam yogaḥ &c*), VI-33.

This sameness was what was again alluded to in :—*nirdosham &c*):—'Verily is brahma (ātma) stainless and the *same*'[1] (V-19).

योमां पश्यति &c.

30. 'Whoso perceiveth Me everywhere, and perceiveth all in Me, to him I am never lost, nor to Me is he lost.'[2]

Even more advanced (in yoga) is he who approaches nearer to My nature, in the manner declared in the Śruti:—'Stainless, he attains to supreme equality (or sameness).'[3]

Whoso thus realizes that ātma-nature, when viewed in its essence, in its state of purity or exemption from all good and evil, is equal, or comparable, to Me; whoso, so seeing, realizes again that I am in all ātma-principle, and realizes that all ātma-principle is in Me, that is to say, realizes that when the nature of ātma is known in one instance (as described) it is known in other cases; to him, who so realizes his own ātma-nature, I do not veil Myself, for My nature is the same as his. On My part, I take him who sees the equality of his own nature with Me as My Ownself; I look upon him to be equal to Myself, and ever reveal Myself to his vision.[4]

The still more mature stage of meditation is (now) described:—

सर्वभूतस्थितम् &c.

31. 'He, taking his stand in unity, worshippeth Me, Abidant in all beings,—that yogī, in whatever condition he be, dwelleth in Me.'

Ekatvam-āsthitaḥ=the taking stand, or the being

1. Cp. 'Yastu sarvāṇi bhūtāni ātmany-ev-ānupaśyati &c.' (*Īśa:Up°*: 6).

2. Cp. IV-35.—(*Nehābhikrama &c.*,) 'lost' means 'lost sight of', for says *Amarakośa*: vināśas-syād-adarśanam.'

3. 'Nirañjanaḥ paramam sāmyam-upaiti.' *Muṇḍ: Up°*. iii-1-3.

4. Equivalent to: 'I seek him who seeks Me.'

established, in unity, means the eschewing of all the differences arising from material conditions; and the expanding of the yogī's consciousness[1] in his meditative moments, so as to cognize Me as abiding everywhere.

In whatever condition he be means: whether he be immersed in meditation, or awake from out of that state (*vyutthāna*), or whatever he be in. The yogī so far advanced, seeing his own self and seeing all creatures, ever '*dwelleth in Me*,' *i.e.*, ever seeth Me alone.

Dwelling in Me means: he ever sees Me and Me alone; *i. e.*, he ever feels that his ātma-nature as well as the ātma-nature of all beings are like Mine.[2]

The still further advanced stage of meditation is now stated :—

आत्मौपम्येन &c.

32. 'He is to be known as the superior yogī, Arjuna! who, by reason of ātma-similitude, looketh everywhere, on happiness or misery, as equal.'

Ātma-similitude consists in the sameness of all ātmas as well as his (yogī's) own, in its native character of all-pervading consciousness.

Knowing thus that ātma has no connection with happiness or misery, he looks on them as one like the other, whether they befal him or befal others ;—happiness or joy in the shape of a son being born etc., and misery or grief in the shape of that son dying etc.—In other words, it is the same to him whether other people's sons are born or die, or his sons are born or die etc.

He who looks on all joy and affliction with such supreme indifference, is to be classed as the highest yogī.

1. According to Rāmānuja, consciousness is rendered finite in bondage, and recovers its natural infinite state in freedom.

2. This is the yogī who realises *Vaishṇava Parama-pada*,(Vide Śankara's Commentary).

Queries Arjuna :—

योऽयं योगस्त्वया &c.

33. What this sameness-seeing yoga (or doctrine of meditation) is, that thou hast expounded, Madhusūdana![1], I do not, from heedlessness, understand the exact nature of.'

चंचलं हि मनः &c.

34. 'Kṛishṇa![2], verily is the mind wavering, tumultuous, virulent and wayward. Restraining it, I deem, is as extremely hard as (catching) the wind.'

(Arjuna said) :—I do not comprehend thoroughly the character of the Yoga (or the doctrine of meditation, or the spiritual mode by which one is able to view kosmos as full of soul and as full of God), that thou hast expounded;—the Yoga of Equality (or sameness, similarity, or resemblance=*sāmya*) of ātmas, *viz.*, the quality of Jīvātmas on the one hand viewed from the aspect of intelligence (*jñāna* or consciousness) being shared by them all as a common characteristic; and the equality of Jīvātmas with Īṣvara (God) on the other hand, viewed by the common attribute of exemption from work(-bondage=karma) which, emancipated souls share in common with Īṣvara; such Yoga (or spiritual mode of seeing things) of 'looking equally on all' (*sarvatra samadarṣana-yoga*), being in direct conflict with the immediate evidence presented, all the while, by our actual (phenomenal) experience of seeing *differences* (not *equality*) among the Jīvātmas on the one hand, consisting in the existence of a variety of natures as represented by the divine, the human etc., natures; and again the actual evidence of seeing *differences* (not *equality*) between *jīvas* (individual souls) and *Īṣvara* (Universal Soul=God).

Not to be able to realize the view of things that the Yoga

1. See note 4, p. 18. 2. Note 2, p. 18.

Thou hast taught, would determine, can only be accounted for by the fugitive character of the mind failing to grasp it. So it is, indeed. For, even in matters of ordinary experience, the naturally fickle mind eludes the attempts of man to fix it on to a certain thing. The mind powerfully twists and tosses the man about, and irresistibly flies away whithersoever it pleases.

While such is the case in matters of ordinary experience, how much more difficult would it not be to govern the mind and bend it so as to dwell on ātma,—a matter of in-experience!? I believe that to control the mind is as difficult a work as that of attempting to oppose a (fragile) fan against the fierce blasts of wind blowing in the face.

Thou hast thus need to teach me the way how to control the mind.

Śrī Bhagavān (Lord Kṛishṇa) responds :—

असंशयं महाबाहो &c.

35. 'Doubtless, O mighty armed! the roving mind is difficult to subdue; but by industry[1] and dispassion[2], Kaunteya! it is governable.'[3]

असंयतात्मना योगो &c.

36. 'My belief is that yoga[4] is hard to be won by

1. *Abhyāsa* = Exercise or effort or exertion or the Practice of Meditation as laid down in verses 10 ff.

2. *Vairāgya* = freedom from passions, contempt for life, dispassion, unworldliness, asceticism, non-attachment.

3. Cp. Pātanjala Yoga-Sūtra I-12. 'Abhyāsa vairāgyābhyām tan-nirodhaḥ' also *Cp.* Bh. Gīta. VIII-8 and XII-9. Vide also Annie Besant's 'Path of Discipleship,' pp: 50-53.

4. *Yoga* means here the queiscent state into which by practice &c., the mind is disciplined. It is the state of mind freed from all thoughts or trains of consciousness relating to worldly concerns. This state of mind functioning purely on the spiritual plane is called *samādhi*, when all consciousness of body and self are withdrawn for the time being. It is the state of trance, or spiritual ecstasy. (*vide*, my Lectures on Inspiration, Intuition and Ecstasy in 3 Parts).

him of ungoverned mind; but can be won by him of mind mastered, using (proper) means (therefor).'

That it is difficult to arrest the mind, which by nature is of a roaming character, is beyond denial. But the possibility of taming it anyhow depends upon generating in the mind a love (or liking) for ātma by accustoming it to reflect on its (ātma's excellences), and an aversion (or dislike) for objects other than ātma, by presenting before its imagination the inherent imperfections of those objects.

By him who has not subjugated the mind, yoga[1] is certainly difficult to achieve, but it (*i.e.*, yoga of spiritual equality, or the cognizing sameness of spirit everywhere), is feasible to him who gains control over mind, by using proper methods.

Mind-control is attainable by the performance of the already described Wisdom-based Karma-Yoga,—which is worshipping Me—.

Arjuna asks again, in order to understand well, the greatness (or virtue) of (Karma-)yoga, he had already heard about, in the verse:

'In this there is no loss of effort' &c., (II-40).

The greatness of Karma-yoga there described is certainly that which embodies ātma-wisdom (or that which involves ātma-wisdom) within it, and culminating in yoga (meditation or ātma-union by meditation). That greatness of yoga itself,[2] (is what Arjuna now asks:)—

अयतिः श्रद्धयोपेतो &c.

37. 'Which way goeth he, Kṛishṇa! who, ardent, yet

1. See note 4, p. 212.

2. The meaning is that the nature of Karma-yoga declared in Lecture III should not be considred as in any way differing from what is taught here; for Karma-yoga is that which has calm ātma-meditation for its culmination, previous to ātma-revealment.

for want of application, hath his mind moved away from yoga, and (hence) doth not reach yoga-perfection?'

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव &c.

38. 'Is he, cut off from both (ends), lost, like a divided cloud, unfixed (*apratishṭho*), and unenlightened in the Path of Brahma?

एतन्मे संशयं &c.

39. 'Thou art fit, Kṛishṇa! to thoroughly clear this doubt of mine. None else, save Thee, have I, to cut this doubt asunder."

One may ever so enthusiastically embark on yoga, but if he lack persistent application, his mind is liable to be distracted therefrom, and he must fail to reach perfection in yoga. What will be the fate (*gati*) of such a person?

Doth he not get lost or disappear like a broken bit of cloud leaving one big mass of cloud behind, and failing to unite with another in front?

What is meant by the double loss ('cut off from both', see text).? The one is the non-fixture (*apratishṭhā*) and the other is non-enlightenment or ignorance of the Path of Brahma (*brahmaṇaḥ pathi vimūḍhatva*).

The first loss is the failure to secure svarga,[1] the fruit appropriate for works performed. Works (or *karma*) performed with that object in view, liberally promise that fruit. But works are done by this person with no such intent; and hence he forfeits the (material) fruit on the one side.

The second loss consists in the 'ignorance of the Path of Brahma.' This means that the (spiritual) Path (*i. e.*, doing works with no regard to reward, and contemplating on self and God etc.,) is begun to be trodden, but the man

1. Cp. *Bh; Gi:* IX-20-21.

fails to pursue in it steadily, and strays away. So he is cut off from this side.

When, then, one is so cut off from both ends, is he lost or not lost?

This doubt of mine, Kṛishṇa![1], Thou canst clear. Thou art Omnipresent and Omniscient. Thou canst therefore cut my doubts asunder.

Śrī Bhagavān[2] (Lord Kṛishṇa) replies :—

पार्थ नैवेह नामुत्र &c.

40. 'Neither here nor in the next (world), Pārtha! is there destruction for him. Verily none, Beloved! who is a doer of good work, goeth the evil way.'[3]

Neither here (in the present life) nor there (in the life to come) is there loss for him, who, in all earnestness engages in yoga, but who may fall away therefrom.

Destruction means deprivation or forfeiture of the material enjoyment of svarga, on the one hand, and spiritual (Brahma-)enjoyments on the other hand, either of which he could have aspired for.

Destruction means the intervention of undesirable obstacles, in the shape of evils.

But, when one has performed even a little of the yoga of this super-excellent character (described already), he will not indeed find himself at a loss, neither in the past, nor the present, nor the future.

How can it be so? Answer :—

प्राप्यपुण्यकृताँल्लोकानुषित्वा &c.

41. 'The yoga-fallen, on attaining to the realms of

1. See note, 2. p. 18.
2. See note, 7. p. 28.
3. Cp. Bh : Gīta, II-40 : n-ch-ābhikrama-nāsoऽsti. &c,'

the meritorious, and having dwelt there for long years, is well-born again in a family of well-to-do people (*śrīmatām*).'

Whatever was the desire which diverted one from pursuing to the very end the Path of Yoga, that desire will find its fulfilment,—and exquisitely enhanced manifold,—in the regions of those men who did most virtuous deeds: He enjoys there to the utmost limit of his capacity to enjoy; —that enjoyment extending over a considerable period. This, by virtue of the yoga, which he trod and left (unfinished).

After enjoying there to his utmost, his capacity for more pleasure comes to an end. And then he is again re-incarnated in a family of pure and prosperous souls, qualified for prosecuting Yoga.

To be thus born in favorable environments, is also due to the efficacy of the Yoga which the disciple began to tread but swerved therefrom.[1]

अथवा योगिनामेव &c.

42. 'Or, he is born in a family of wise yogīs, but this kind of birth indeed is in this world most seldom merited.

If he had diverged from Yoga almost at the stage of fruition, he is (now) born in a family of illuminated sages (yogīs), or those who are themselves versed in the Science of Yoga and can indoctrinate others too in it. In both these cases, difficult among mankind is such re-incarnation *viz*; (1) that of being born among the yoga-fit, and (2) of being born among the yoga-full. When it doth take place, it is a result of the efficacy of Yoga pursued to a certain extent already and discontinued for (some reason or the other).

1. Cp. Bh : Gī: IX. -20-21.

तत्र तं बुद्धिसंयोगं &c.

43. 'Here picketh he up, the memory-link connected with his previous body; thence again, O Son of Kuru! doth he strive towards (yoga)-perfection.'

पूर्वाभ्यासेन तेनैव &c.

43½. 'By the previous habit alone, is he attracted into it (yoga), even involuntarily.'

In the re-incarnation that comes, he gets back the yoga-memory or links of reminiscence connected with the habits cultivated in his previous body,—when, like one roused from slumber, he again presses on towards yoga-consummation, without encountering further obstacles.

The affiinities of the old yoga-practice are such as to impel him forward in that course, instinctively as it were, or as it were out of his own power (not to continue the process).

Verily the power and greatness of Yoga, is well-known to be such.

जिज्ञासुरपि &c.

44. 'Even he who has the (mere) desire to know Yoga passes beyond the *name-great*[1] (śabda-brahma).'

Even he who may not actually embark on Yoga, but is a mere inquirer, resumes such inquiry if he had discontinued the same on a previous occasion (or incarnation). And he gradually comes again to walk the Path of Karma-yoga, and eventually transcends the *name-great.* [or the vast expanse of matter which is the cause of names and forms (*śabda-brahma*)].

Śabda-brahma signifies matter, for it is the great matter-stuff in its manifested modification which gets to be *named* (*śabdita*) as devas, men, earth, the sky, svarga, etc. Hence that which is nameable is the *name-great* (matter-stuff.)

1. *Name-great* or the infinite matter-expanse, the greatness of which consists in having names and forms. The *Nameless-Great* is the Omnipresent Spirit, in contrast with the *name-great* (matter-stuff)

Even the mere inquirer as to what Yoga is, acquires merit, and ultimately passes beyond *śabda-brahma*. This means that he becomes unfettered from matter's coils, and attains to ātma, the sole harbour of intelligence and bliss (*jñāna* and *ānanda*), or that which *cannot be named* as *can be named* those objects as are matter-moulded, such as deva, man etc.

प्रयत्नाद्यतमानस्तु &c.

45. 'The sedulously exerting yogī becomes assoiled of sin; and obtaining perfection after many births,[1] thence passes on to the Supreme State.

Such is the greatness or virtue of this Yoga that merit goes on accumulating as man passes through many an incarnation, and purifying him by disengaging him from all defilement.

Thus does he become more and more competent for prosecuting Yoga. And, by force of strenuous effort, despite (failures or breaks), he surely makes his way to the Supreme Goal.

The superiority, above all others, of that yogī, who has chosen the Highest of human Ambitions (ātma-realisation) is now stated :—

तपस्विभ्योऽधिको &c.

46. 'The yogī ranks higher than the *tapasvis*, higher yet than the *jñānīs*; higher is he than the *karmīs*. Hence, Arjuna! become thou the yogī.'

As Yoga (or *The* Path) leads to the highest aspiration of man, it is greater than what is attainable by the austere

1. Cp. Bh.-Gīta. VII-3, and VII-19.

2. Vedāntāchārya says in his *Tātparya-chandrika*: 'Santi hi tat tad-yoga-śāstrokt āni aupa-nishad-oktāni cha, devatāntara chandra-sūryādi-graha prapañ-en-driya-visha-yāṇi jñānāni. Knowledge such as attaining psychic powers, or getting a knowledge of planets, the Sun, vital energy ect.

and ascetic mode of life (*tapas*); greater than what is attainable by various kinds of knowledge[1] inferior to ātma-knowledge, (this is the *jñānī* meant here); greater even than what is attainable by performers of Aṣvamedha[2] and other Veda-writ ritualistic ceremonies (the *karmīs*).

Hence the yogī is superior to *the tapasvīs*, to the *jñānīs* and to the *karmīs*.

Thou, Arjuna!, become, therefore, this (kind of) yogī.

So far, thus, the subject relating to (or how to acquire) ātma-intuition (or ātma-knowledge) as preliminary to the Higher knowledge (Para-vidyā = God-intuition, or God-wisdom or Theosophy) propounded by Prajāpati in the (Upanishad) passages, (Chh: Up. VIII-7, *et seq*:)[2], has been discoursed upon. This verse is a eulogy on this Higher Theosophy.

योगिनामपि सर्वेषां &c.

47. 'Even more beyond the yogīs and of all, is *he* said to be the most superior who, in faith, and with his inmost *manas* immersed in Me, worshippeth Me.'[3]

The genitive case of the word *yoginām* has the force of the ablative case *yogibhyaḥ*; *yoginām* thus meaning not

1. Lit: horse-sacrifices, a ceremony emblematic of the immolation of a horse, by a king ambitious of universal empire. See Yajur-Veda, 22nd to 25th Chapters. They are not real sacrifices, but emblematic ceremonies. After certain prayers have been recited, the victims are let loose without injury. If the animals are actually immolated, they are in turn said to wreak their vengeance on the Sacrificer. Vide, *Bhāgavata*: IV-28-26: 'I am yajña-paṣavoऽnena saṃjñaptā yeऽ dayāḷunā, kuṭhāraiṣ chicchiduḥ kruddhāḥ smaranto ऽ mīvam asya yat."

2. The reader is referred to Rāmānuja's Proem to Lec: III and the Table of Vidyās appended at end of Lec: III.

3. See Proem to Lect. III; this verse is introductory to the 2nd Division of Bhagavad-gita, the Bhakti-yoga, Lectures (VI to XII). See Proem to Lect: XII and XII-2.

of the yogīs, but *beyond* the yogīs. (The ablative case gives the sense that the yogī of this verse is not one *amongst* the four kinds of yogīs described (in the twenty-ninth verse, ff. *ante*), but is the *fifth* above and beyond, and superior to, the *four* kinds.

The description of the four kinds of the yogīs is as contained in verse (*sarva-bhūtastham* etc.,) :—

'Perceives Ātma abiding in all beings etc., (vi-29.) and following verses : (vi-30, 31 and 32).

As the yogī referred to in this verse, does not fall as one *of* this four-fold classification, the genitive case has not the force of specifying a class among those already mentioned.

Api sarveshām,='*and of all*': refers to those mentioned in verse forty-seven, viz the *tapasvis* etc., Likewise here, as of the word *yoginām*, the genetive case of the word *sarveshām*, has the ablative force, for reasons the same as stated above; in this case meaning that this yogī (described in this verse and the following lectures, vii to xii, *viz.*, the *bhakta*, the Lover of God) is greater than all the yogīs (verses 29 to 32) and the *tapasvis* etc., (verse 46).

In comparison with this yogī, they are all, by inferiority, to be grouped into one class. The comparison between him and them is as between the Mount of Meru,[1] and a handful of mustard seed. Between one seed and another, differences certainly do exist, but that difference is impalpable when compared with that which subsists between the seed and the huge Mount Meru.[1]

'The inmost *manas* immersed in Me' means : that out of his overflowing love for Me, all his *manas* ('heart, life and

1. This is the golden mountain, according to the Purāṇas, in the centre of Jambu-dvīpa. Its height is eighty-four thousand yojanas (yojana =9 miles); its depth below the surface of the earth sixteen thousand; its diameter at the summit is thirty two thousand and at its base sixteen-thousand.

soul') is merged in Me. His nature is thus unique, singling him out from all other kinds of yogīs.

Aṇtar-ātma,='inmost manas' is so called from its being the receptacle of all internal and external experiences.

So drunk in (God-)Love is this yogī, that he is unable, without Me, to support his very existence. In this way he is merged in Me as one.

Śraddhāvān: is one full of earnestness or faith. The earnestness in worshipping Me, comes from the inordinate desire which impels him to find Me, for, the intensity of yearning Love that he has for Me is such that he is unable to tolerate a moment's separation from Me,—

Me, to Whom, the emanations, sustentations, and immanations of the Kosmos, abounding in objects of enjoyment, enjoyers, and enjoying instruments—*viz*; body and senses—are but sport.

Me, the Treasury of the countless groups of glorious attributes,—antidotal to evil,— such as wisdom or omniscience (*jñāna*),[1] power (*bala*),[2] dominion (*aiśvarya*),[3] energy (*vīrya*),[4] capacity (*sakti*),[5] lustre (*tejas*)[6] etc., etc.,

Me, whose Divine Figure is a synthesis of every thing beautiful, becoming Me, inconceivable, transcendent, mirific, imperishable, invulnerable, super-excellent etc.,— such as radiance (*aujjvalya*), loveliness (*soundarya*), fragrance (*sau-gandhya*), softness (*sau-kumārya*), grace (*lāvaṇya*), and youth (*yauvana*);

1. *Jñana*=of Himself, He, all things, in every respect, and at every moment, cognizes directly.'

2 + 3 *Bal-aiśvarye*='All things thus cognized, He ever supports and controls.'

4. *Virya*='Nevertheless, is never exhausted.'

5. *Śakti*='Works miracles, or transcends our very conception.'

6. *Tejas*=Overpowers all, Himself being unaided or undaunted by anything P. 64. *S. Parthasārathi Aiyangār's* English Trans: of Tatvatroya.

Me, in essence and in attributes, beyond mind to conceive, and speech to extol;

Me, the unbounded majestic Ocean of compassion (*kāruṇya*), condescension (*sauśīlya*), love (*vātsalya*), bounty (*audārya*) etc.,

Me, the Saviour or the Impartial Asylum of all the worlds;

Me, the Reliever of the distresses of my supplicants;

Me, the sole Object of passionate Love for My postulants;

Me, Who become theophanous, or become ocularly demonstrable to all men;

Me, incarnate in Vasudevā's house, without laying aside my true (Divine) nature (on that account);

Me, illumining all the Universe by My infinitely sublime glory;

Me, the Promoter of the well-being of, or the Filler with gladness, the whole Universe, by the resplendent glory of My Divine Self;

Whoso meditates on Me in this-wise, I hold him to be the nearest to Me, the most estimable to Me above all others.

Because, I am Omnipresent and Omniscient in Eternity, I know all this: (that what I say is the Truth).

OM TAT SAT.

Thus closes The Sixth Discourse,
Named, *Abhyāsa-Yoga*, or the Practice of Meditation
With *Śrī Rāmānujā's* Commentary thereon,
Between *Śrī Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Divine Knowledge of the *Upanishads*,
Or the Chants of *Śrī Bhagavān.*,
The *Bhagavad-Gītā.*

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA

COMMENTARY.

THE SECOND DIVISION
COMPRISING.

LECTURES VII to XII.

ON

THEOCRASY

OR

GOD-COMMUNION.

"मध्यमेभगवत्तत्वयाथात्मयाप्तिसिध्धये।
ज्ञानकर्माभिनिर्वर्त्यो, भक्तियोगः प्रकीर्त्यते" ॥

Ṣrī Yāmunāchārya.

'For Gain of God-ver'ity's true Essence' Presence Blest.'
'Love,—fruit of deeds' and thoughts' wit—is by Mid-six exprest.'

Ṣrī Yogī Pārthasārathy Aiyangār.

ŚRĪ

BHAGAVAD-GĪTA

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VIŚISHTĀDVAITA

COMMENTARY.

LECTURE VII.

NAMED,

PARAMAHAMSA-VIJNĀNA-YOGA,

OR

THE SUPREME SAINTLY WISDOM.

"स्वयाथात्म्यं प्रकृत्याम्यतिरोधिश्शरणागतिः ।
भक्तभेदः प्रबूध्धस्य श्रयैष्टयम् सप्तम उच्यते" ॥

Śrī Yāmunāchārya.

'The truths of Div'nity ; how matter veils the same.'
The Div'sions of the Saints ; of faiths ; is Sevens's theme.'

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE SEVENTH LECTURE,

NAMED

PARAMAHAMSA-VIJÑĀNA-YOGA,

OR

SUPREME SAINTLY WISDOM.

PROEM.

IN the the first Six Lectures (constituting the First Division of the Bhagavad-Gītā, called Psychocrasy), the subject-matter discussed was with reference to how ātma-cognition may be attained by the aspirant, by adopting the Path of Karma, founded on the recognition of ātma.

Ātma-cognition (or ātma realized) is ancillary to the incessant devotion—upāsana[1]—by which to effect communion[2] with Śrī-united-Nārāyaṇa[3], (or Theocrasy), Who is the ultimate Supreme Goal for any one to reach, Who is

1. 'Lit: 'dwelling near,' means constant reflecting or meditating on the God-head, so as to bring about a coalescence of one's being with God's essence. Upāsana is synonymous with Bhakti, Dhyāna and Vedana; see Proem to Lect. iii.

2. The Consort of (Nārāyaṇa,) the Emblem of Mercy &c., the Universal Mother and Mediatrix (or the Mother of God), See note 1, p: 6.

3. See note 5 p. 8.

the Supreme-Great (Parabrahma),[1] the Indefective (*nir-avadya*=Perfect), the sole Uncaused Cause of the Universe, the Omniscient, the All-pervading Spirit, the Infallible-willed, the Great Lord of universal empire.

Now, in the Mid-Section of Six Lectures (constituting the Second Division of the Bhagavad-gītā, called Theocrasy-Lect: VII to XII), the subject-matter discussed is the nature of the Supreme-Great (Param-brahma),[1] the Supreme-Spirit (Parama-purusha),[2] and the mode of lovingly devoutly meditating on Him, called Upāsana or Bhakti.

This mode of devout love called Bhakti, is summarized in the closing Lecture (of this Lay, Divine) in such language as :—

(*Yataḥ pravṛittiḥ* &c) : 'Man attains perfection by rendering worshipful service to Him from Whom all beings receive their impulses, by Whom all this is pervaded.' (XVIII-46) ; and closing up with :—

(*Vimuchya* etc.): 'Resigned, become selfless and calm, one makes for becoming Brahma-like' (XVIII-5 3.

(*Brahma-bhūtaḥ* etc). 'The brahma-like, ātma-purified (saint), grieveth not, yearneth not. Equanimous to all beings, he obtains supreme Bhakti.' (XVIII-54).

This constant meditation (*upāsana*) of the form of Love (*bhakti*), constituting the mode by which to reach the Supreme (God), is what is declared in the Vedānta passages:

'Knowing (or meditating on=*viditva*) Him alone thus, doth one cross over mortality.'[3]

'Knower of him=(*vidvān*), thus becomes immortal here';[4] analogous with passages :—

1. See note 3 p. 8.
2. See note 4, p : 21.
3. *Svet*: *Up*°: III-8: (Tam evam viditvā-ati mṛityum eti).
4. *Tait*: *Āraṇ*: III-12-7: (Tam evam vidvān amṛita iha bhavati), also see *Purusha*: *Sukta*.

'O (Maitreyī)!, Ātmā alone is to be seen.....intently contemplated on etc.'[1]

'The all-seeing Ātmā alone is to be worshipped.'[2]

'Mind being pure, meditation is firm; meditation being fixed, all knots untie.'[3]

'The knot of the heart is cut asunder, all doubts get vanished, and all deeds (karmas) do perish, to him to whom He is manifest'[4] etc., etc., in which the terms *dhyāna, upāsana,* etc are synonymous, expressive of the continuity of reflection or contemplation on the Divine (*smṛiti*), so intensified as to approach to the characteristic of perceptive experience.

Again in the Upanishad-passage:

'Not by deliberation is this ātma gained, nor by concentration, nor by much hearing (learning), but is gained by him whom He may elect, and to whom He may reveal His essence.'[5], conclusively affirms that what the term *Upāsana* connotes is that incessancy of Divine Meditation of an ecstatically blissful kind;—which makes the Divine to descend to the devotee,—blissful or felicitous by reason of the Object of meditation, *viz.*, the Divinity itself, being the Object of Love.

That this self-same *Upāsana* is *Bhakti*, is declared by the definition:—

'Constant memory, coupled with Love, is denominated *Bhakti*.'[6]

1. *Bṛi: Up°:* II-4-5: (Ātmā vā are! drashtavyo.....nididhyāsitavyaḥ).

2. *Bṛi: Up°:* I-4-15: (Ātmānam eva lokam upāsīta).

3. *Chh: Up°:* VII-26-2: (Satva-śuddhau dhṛivā smṛitiḥ &c).

4. *Mund. Up°:* II-2-8: (Bhidyate hṛidaya-granthiḥ.....tasmin drishte par-āvare).

5. *Kath. Up°:* II-23: (Nā-yam ātma pravachanena labhyo na medhayā na bahunā śrutena, yam evaisho vṛiṇute &c).

6. Sneha-pūrvam anudhyānam Bhaktir ity abhidhīyate.

That the terms *Upāsana* and *Bhakti* are equivalent in sense, is also evident from such passages as :—

'The knower of Him thus, becomes immortal here; no other Path to liberation (*ayana*) exists.'[1]

(*Nā-ham vedaiḥ etc*): 'Not by Vedas, not by austerities, not by gifts, and not by sacrifices, am I to be seen thus, as thou hast seen'. (xi-53)

(*Bhaktyā tv-ananyayā etc.,*): 'By exclusive Bhakti alone, Arjuna! am I possible to be seen thus, known thus, and essentially penetrable, Parantapa!' (xi-54).

Thus the Seventh Lecture in this Middle Division of the Gītā treats of :—

(1). The essential nature of Paramapurusha (the Supreme Spirit), the Object of meditation (*upāsana*);

(2). The occultation of this Divine Nature, caused by matter's veil;

(3). The resignation of oneself to Him, in firm faith (*prapatti*) so as to be able to tear this veil;

(4) The classification of the *upāsakas* (meditators) who have chosen this Path of Bhakti. And,

(5). The pre-eminence among them of those known as *jñanīs* (God's own Saints).

Ṣrī Bagavan addresses (Arjuna) :—

मय्यासक्तमनाः &c.

1. 'Hearken, Pārtha! how thou canst know Me, with certitude, in My finality, by thy mind placed in love with Me; and—relying on Me—by engaging in (bhakti-)yoga.'

'*Mayy-āsakta-manāḥ*': means he whose mind is, in friendly spirit, set on Me; so much is he attached to Me and so impassionately doth he love Me that if he should ever happen to be separated from Me, even for a moment, or should

1. *Tait: Āraṇ*: III-2-7. 'Tam evam vidvan amṛita iha bhavati, n anyaḥ pantha ayanaya vidyate.' (III. 4, VI. 15, Tait. A.

chance to suspend his thoughts for a moment from musing on My attributes, or on My doings, or should perchance forget for a moment to think of the magnificence of My universal Divine Estate, that would suffice to imperil his very existence.

'*Mad-āśrayaḥ*'=reliant on Me=he who exclusively trusts to Me as his Prop, without which he could not stand.

Thus, listen, how thou canst learn by what I am going to tell thee, how one of the above description, who engages in (bhakti-)yoga, or Love-full Divine meditation, can know Me in all my total perfection as I am, and as I am in very truth.

ज्ञानं तेऽहं &c.

2. 'That wisdom, with greater wisdom, I shall, in entirety, disclose to thee,—knowing which there shall remain naught else here to be known.'

I shall exhaustively reveal to thee wisdom in general as well as greater wisdom, in all detail, concerning Me.

Vijñāna=greater wisdom: is special or discriminating wisdom consisting in knowing Me as contradistinguished from all that is animate and inanimate,—inasmuch as I am the Opposite of evil,—inasmuch as I am the Master of Universal Estate, possessed as I am of the countless multitudes of Infinite Blessed Attributes. This is the greater or discriminating wisdom.

Along with this, I shall reveal to thee *jñāna*, or wisdom concerning My (manifested or expressed) nature.

Briefly, it is wisdom, knowing which there shall be no more of Me to be known.

How difficult it is to arrive at the wisdom—which is going to be explained—is now mentioned :—

मनुष्याणां &c.

3. 'One perchance amid a thousand mortals strives for perfection. Even of those who so strive for perfection, 'tis seldom one knows Me truly.'

Men are capable of acting in accordance with the behests of Śāstra. Thousands may so act, but hardly one is found who will persevere till the end—*viz*: perfection,—is attained. Of thousands again, who may be found to be sustaining in their efforts to reach the goal, scarcely one is discovered, who, understanding Me, works through Me to perfection. Of thousands who may know Me, rarely one knows Me verily as I am. Not one, is meant.. So it is declared further on thus:—

(*Sa mahātmā etc*).: 'That great-souled one is most hard to find' (VII-19).

(*Māṃ tu veda etc*): 'But Me, not one knows' (VII-26).[1]

भूमिरापोऽनलो वायुः &c.

4. 'Earth, water, fire, air, and space, mind (*manas*), *buddhi* and egotism thus constitute My Nature, differentiated eightfold.'[2]

Know that this primeval matter-stuff (*mūla-prakṛiti*) is the basis (or matrix) of this infinite and marvellous Universe, ministering (to sentient creatures=souls) in a variety of ways, as objects of enjoyment, instruments (or organs) to enjoy with, and regions of enjoyment, and it is of Me. It is divisible into the (chief) eight categories of (1) earth (solids), (2) water (liquids), (3) fire (light and heat), (4) air (gases), (5) space (ether), with their distinguishing qualities, *viz*., odour (for

1. Vide *Bhāgavata*, III-24-28: 'Bahu janma-vipakvena, 'samyag yoga-samādhinā, 'drashtum yatante yatayaḥ, 'śūny-āgāeshu yat padam.'

2. Cp. XIII-5, and XIV-3 (*mahad brahma*).

earth etc., respectively); (6) of mind (*manas*), with its train of senses, (7) of *buddhi* or *mahat* and (8) of egotism (*ahaṅkāra*).[1]

अपरेयमितस्त्वन्यां &c.

5. 'But this (Nature) is inferior; know My other Nature, superior (than that),—the jīva (=soul),—by which, O Strong-armed! this Universe is sustained.'

But this (*i. e.*, matter-stuff) is My lower Nature. Know My other higher Nature which is different from that insentient Nature, the latter but contributing to the enjoyment of My other Nature, the sentient beings. This other higher Nature is the living Nature, forming a distinct class from that of the lower lifeless Nature. This higher Nature stands to the lower Nature in the relation of the *enjoyer* (to the *enjoyed*), and the higher Nature is further characterized by intelligence (absent in the lower Nature). (As the lower Nature [matter] is *of Me*) so also is the higher Nature [soul] *of Me*.

By this higher Nature, all this inert or non-intelligent Nature,—the Universe,—is upheld.[2]

एतद्योनीनि &c.

6. 'That all beings, understand, have these (two Natures) as their womb. And I am the Origin as well as the End of all the Kosmos'.[3]

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1. For an explanation as to what these terms are intended to denote, vide Table at end of this Lecture, and explanations of the Table.

2. Verses 4 and 5 thus represent the *Achit* and the *Chit*, or the Objective and the Subjective aspects of Iṣvara (God.) *Vide*, note 1, p: 37, and table at end of Lec: VII.

3. Cp. with XIV-3. Bh: Gi: and *Māṇḍ: Up°* II-4. This verse refers thus to the Principle of the Iṣvara, thus constituting the three-fold Constituents of the Kosmos, of which *Achit* (verse 4) and *Chit* (verse 5), are the material and spiritual substances, evolving from Īṣvara, their Identity or Viṣishtādvaita. Śrī Rāmānuja's Monism is very nearly the Monism of Spinoza, who would say:

This is My dual Nature, so constituting synthetically generally the two-fold Categories of the (*samashti*).[1] Sentient (*Chit*) and the Insentient (*Achit*) Principles. This double Nature is the womb (*i. e.*, source or basis) out of which all things, high and low, from the Demiurge (Brahmā) down to the blade of grass are modelled,— compounds of the Intelligent and the Non-intelligent Principles.

This dual Nature is verily My own. In the same manner that they constitute the basis of all things, under-

"There is but one Infinite Substance, and that is God. Whatever is, is in God; and without Him, nothing can be conceived. He is the universal Being of which all things are the manifestations. He is the sole Substance; everything else is a Mode; yet, without Substance, Mode cannot exist. God, viewed under the attributes of Infinite Substance, is *natura naturans*—, viewed as a manifestation, as the modes under which his attributes appear, he is the *nātura naturata*. He is the Cause of all things, and that immanently, but not transiently. He has two infinite attributes—Extension and Thought." (Page 430, G. H. Lewes' History of Philosophy). In Rāmānuja's phraseology, there is but One God, *Sat* or the one Substance to whom *Achit* or Extension (=*Brahma* [V-10] or *Mahad-Barhma* [XIII-2] or *Śabda-Brahma* [VI-44]=matter-stuff), and *chit* or Thought (=Jñāna or 'intelligence' or 'sentiency or 'conciousness'= soul-stuff) are the *Prakāra*, or Modes, or *Viśeshaṇa* or Attributes. God is *Sat*, or *Prakārī* or Substance, without whom *Achit* (matter) and *Chit* (souls) cannot have independent existence. God (*Īśvara*) is the uncaused Cause, or the *Identity* of all effects which are ever potentially contained in Him, and at certain epochs kinetically expressed. God is thus, both the *material* as well as the *spiritual*, or in other words, both the *Objective* as well as the *Subjective* basis of the Kosmos. *Identity* in Rāmānuja's Monism does not mean *sameness*, 'but the root from which spring two opposite stems, and in which they have a common life. Man for instance, is the identity of soul and body; water is the identity of oxygen and hydrogen.' (Footnote to page 431, *Op: Cit.*). An exhaustive article on the necessity of Three Postulates to explain the Kosmos has been written separately, which see.

1. *Samashti-Sṛishti* is general or *collective* creation, or creation into broad principles, the minor divisions of which constituting *vyashtis-sṛishti*, or particularization of the general principles or *distributive* creation, this function being committed to minor Lords of creation, the Demiurge or the four faced Brahmā etc.

stand that *I* am, in turn, *their* basis (womb). They belong to Me. I alone am the Origin (Projector) and the End (Retractor) and the Lord, of the whole Kosmos.

I, Paramapurusha,[1] am the womb again, (the *causa causorum*), of this collective compound womb, of the Universe, *viz* ; the Intelligents plus Non-intelligents or *purusha* plus *prakṛiti*. This is evident from Śruti and Smṛiti passages, thus :—

'The *mahat* (or *1st manifest* differential) resolves back into *avyakta* (*unmanifest* matter), avyakta into *akshara* (still subtler (*invariable* substance), akshara into *tamas* (the still primodial undifferenced basic substance *mūla-prakṛiti*, called darkness, for it is a homogeneous indiscrete nebulosity of substance); and tamas merges as oneness with the Supreme Divinity (*Pare Deve*).'[2]

'Two forms issue from the Supreme Nature of Vishṇu, O Vipra !, *pradhāna* (=matter,) and *purusha*(=soul).'[3]

'What was described by me, as *prakṛiti*,—in its dual aspect of 'differenced' and 'undifferenced'—and *purusha*, do merge in Paramātma. And Paramātma is the Support of all, is the Highest Lord, named Vishṇu, sung in all the Vedas and Vedāntas.'[4]

मत्तः परतरं &c.

6½. Naught whatsoever, higher than I, exists, Dhanañjaya ![5]

Inasmuch as I am the Cause of the cause of all things, viz., the Twin-Nature (described above); that is to say, inasmuch as I am the Cause as the Lord-King of the compound sum of Intelligent and Non-intelligent things; and inasmuch again as I am the Possessor of the glorious

1. See note 4 p. 21.

2. *Suāb* : *Up°* : *2*: (mahān avyakta līyate, aksharam tamasi līyate, tamaḥ Pare Deva ekī bhavati).

3. *Vish* : *Pur* : i-2-24. (Vishṇos-svarūpā paratodite dve rūpe etc.,)

4. *Vish: Pur*:IV -4-39, 40. (Prakṛitir yā mayā khyātā, vyakt-āvyakta-svarūpiṇī; purushaś-chāpi etc.,)

5. See note : 2, p. 70.

attributes such as wisdom, power, energy &c., I stand The Superior above all, and nothing is there beyond Me, or separate from Me, nor is there any one to whom attributes of the given description may be said to belong.[1]

मयिसर्वमिदम् &c.

7. 'Like unto a row of gems strung on a string, all this is threaded by Me.'

All this=the sum of things, *chit* (intelligents) and *achit* (non-intelligents),—all that exists as the aggregate of causes and effects, and constituting My body.

All this depends on Me as body depends on soul, *i. e.*, I, am their Soul; and they, are My body, in the manner that number of gems are held together by means of a string.[2]

In the Antaryāmi-Brāhmaṇa[3] and other Upanishad[4] passages, the (substance-plus-attribute-like) co-existence of the Universe and Brahm, in the relationship of body and Soul, is set forth thus:—

'To Whom earth is body, of which He is Soul etc; .....; He is the Divine Lord, the one, Nārāyaṇa.'[5]

Hence, all things constitute the body of Parmapurusha,[6] Who ensouls them. All things thus are predicative to, or modes of, Paramapurusha; hence Paramapurusha alone exists (the *substans*), adjectivated by everything else. All terms are thus connotations of Him, by the rule of *sāmānādhikaraṇya*, or the rule which expresses the inseparable relation existing between substance and attribute, or the invariable co-existence of subject and predicate. (Any term meaning an

1. Cp. *Bh: Gī:* V-39. (na tad asti vinā etc.,) also Cp. *Praś: Up°:* VI-7, (nātaḥparam-astīti).

2. Cp. *Sub: Up°:* X-(Sarva-lokā ātmani brahmaṇi maṇaya iv-autāścha protaścheti).

3. *Brih: Up°* V-7-22.

4. *Sub: Up°: Khanda* VI.

5. *Brih: Up°.* V-7-22+*Sub: Up°:* VI. (Yasya pṛithivī śarīram.....Divyo Deva Eko Nārāyaṇaḥ).

6. See note 4, p: 21.

attribute is, by implication, necessarily connotative [or suggestive] of the substance of which it is attribute).

In this sense of the communal relation of terms substantive and adjective referring to one substance in which both are indissolubly combined, the following (four) verses are addressed (to Arjuna) :—

रसोऽहमप्सु &c.

8. 'The sapidity in water, Kaunteya![1] I am; I am the light of the moon and the sun; (I), the Praṇava[2] in all the Vedas, (I); the sound in space; (I), the masculinity in men.'

पुण्यो गंधः &c.

9. 'And, the odour of the earth, and the glow of the fire, I am. The life in all beings, and the austerity[3] of the austere (*tapasvi*) I am.'

बीजं मां सर्वभूतानाम् &c.

10. 'The primeval Seed of all beings, Pārtha![4] know Me (to be). The wisdom of the wise, I am; and the lustre of the illustrious. (I am).'

बलं बलवतामस्मि &c.

11. And, of the strong, I am the strength, divorced from lust and love. And desire, unconflicting with virtue (*dharma*), I am, O Chief of Bhāratas!'

All these things of distinguishing qualities are sprung from Me alone. They are My belongings, and constitute My body. Hence they are ever in Me. Hence

1. Matronymic for Arjuna.

2. The mystic symbol of Divinity and the technical name ef AUM, consisting of three and a half instants; tymolo.gically, *pra* = excessively, and *ṇau* = to laud; that by which God is belauded and meditated on.

3. Meditation combined with mortification of the flesh.

4. Name of Arjuna.

I am the Sole Existence, they standing to Me in the relation of My predicates.

Things are now viewed in another way :—

येचैव सात्विका & c.

12. 'Those things that are sātvika[1], and those, rājasa[1] and tāmasa,[1] know, they all deduce from Me alone. But I (am) not in them ; in Me are they.'

Whatever things are in the Universe, severally of satva[1],-rajas,[1]-and tamas[1]-charecteristics, which combine and form into bodies and senses, and objects serving for enjoyment, know, they all are emanted from Me alone. Constituting My body as they do, they ever abide in Me[2].

'*I am not in them*,' however. In the case of others, ātma is seen to depend on the body, deriving profit from such body, though it is true that without ātma, no body can as such keep together. But in My case, I am never dependent on body; never is there any purpose served Me by the things (in which I dwell). That I so order things, has no other purpose save that it is My will and pleasure; in other words, it is My sport (*līlā*).[3]

त्रिभिर्गुणमयैर्भावै रेभिः &c.

13. 'Beguiled is the world by' things possessed of these three qualities. That I am the Exhaustless, Superior to these, it knoweth not.'

1. Read Lect: XIV for a discourse on this subject. *Sātvika* things are those in which goodness and all beneficent qualities are predominant. *Rājasa* are those in which passion, self-love and other self-seeking qualities are predominant. *Tāmasa* are those in which badness and all maleficent qualities are predominant. See note 1-p. 67.

2. Cp : 'tasmin lokās-śritās sarve tadunātyeti kaschana'. *Kath : Up°*, II-5-8.

3. Vide Br : sutrā II-1-33 (lokavat tu līlā-kaivalyam). Heraclitus said 'To make worlds is Jove's pastime. Plato said : 'Man is but the play thing of God.'

All this Universe, abounding in objects animate and inanimate is Mine. At appointed periods, it emanates from Me, and at appointed periods, it immanates into Me. It is existent in Me alone, forming My body which I ensoul.

Hence, I alone am the Ever-existent, both in potential and in kinetic conditions. (*i. e.*, I am both Cause and Effect). For all things constitute My body, and are related to Me as adjuncts. Whether I be considered as the Cause, or as Sovereign Lord (*Śeshī*) or as the Possesser of the countless hosts of Glorious attributes (*kalyāṇaguṇāh*), and in many another manner, I am the Most Superior above all things. There is not a second who is fit to be so characterized.

But the world knows Me not as such, i. e., knows Me not as above and beyond all *sātvika, rājasa* and *tāmasa* things; knows Me not as the Exalted Being possessed of the multitude of the extraordinary Blessed Qualities; knows Me not as That (joy) compared with which no other thing exists which can, the least, claim to any of the characteristics which constitute that Joy.[1]

Avyaya=The Exhaustless=The Infinite=The Changeless.

Though I am Such, the ignorant world, consisting of devas, man, animals, trees (etc)., fascinated by the trivial and ephemeral tri-quality-full objects,—appearing as bodies and senses, adopted to furnish enjoyments to creatures according to the dispensations of old (prior) karmas—recognises Me not as Such.

(If Arjuna should ask:—). 'How is it that, when Thou dost exist—the Immeasurable Beatitude, the Eternal, the Changeless, Who surpassest every delight that world-objects are capable of affording,—(how is it) desire arises in

1. Meaning is, that all delights are found in Me, the Brahm; for says *Chh: Up°*: III-14-4: 'Sarva-Kāmas sarva-Gandhas-sarva - Rasaḥ. *Tait: Up°*: *Āran*: VII-1: 'Raso vai Sah' etc.

all enjoying ātmas for the most vulgar, guṇa-impregnated, and inconstant pleasures?', the answer is :—

दैवी ह्येषा &c.

13½. 'Verily is this, My divine guṇa-imbued māyā, hard to surmount.'

Inasmuch as this my *māyā*,—permeate with the characteristics of *satva*, *rajas*, and *tamas*,—is *daivī* or created by Me,—the Deva—, for purposes of sport (*div*=to play with, being the root-meaning), it is difficult for all to overcome it.

Its designation by the term *māyā* is on account of its power to produce marvellous effects (the protean phenominal nature=matter), analogous to such effects as the magic missiles (arrows etc., used in war) of Asuras[1] and Rākshasas[2] produced, as stated, for example, in :—

'Then the discuss Sudarṣana, despatched by Bhagavān, and wreathed in flames,—at His mandate—, arrived. By this rapidly whirling discus, the body of the youth (Prahlāda) was shielded, and the thousand magic (=marvellous =*māyā*) designs of Ṣambara (on the youth), (failed one after another.'[3]

The term *māyā* never signifies what is false.[4] The term *māyāvī* is applied to one who produces real impressions on anothers' imagination. The effect is real though the cause is illusory. The magician (*indrajālika*), by his art of conjuring, produces marvellous effects by means of incanta-

1. Asuras are the demons of the first order descended from Diti by Kaṣyapa, in perpetual hostility with the Devas or gods.

2. Rākshasas are the imps, fiends and goblins who wage war with men disturbing sacrifices, eating them &c.

3. *Vish: Pur*: I-19, 20 (Tato Bhagavatā tasya rakshārtham etc.,)

4. Māyā never signifies what is false or unreal. *Vide*, Introduction to Thebaut's *Vedāntā-Sūtras*, Vol I, p: XCIV. *Vide*, Colebrook's HIndus, p: 242. *Vide*, Ṣāṇḍilya Sūtra, 42: 'Ṣaktitvān nānṛitam vedyam.

tions or herbs, so that when *māyāvi* designates a producer of real effects, the term *māyā* denotes the real incantation or the herb itself through which such effects are produced.

Wherever therefore the term *māyā* is found used, that it invaribly means 'that which is capable of producing marvellous protean effects' is universally acceptable. While so when it may happen to be used so as to mean an unreality instead of the real impression which is produced on the imagination, such application is but figurative. (So that the universal sense is not to be sacrificed to a partial figurative sense). As for example, when they say :—

Mañchaḥ kroṣanti='the cots cry': they mean that those who lie on the cots, cry[1].

This *māyā* (or matter considered in its aspect of producing marvellous effects), sated with guṇās, is verily of Bhagavān (Lord). It is the *māyā* that is alluded to in :—

'Prakṛiti (matter) is to be apprehended by (the term) *māyā*; and the Great Lord by (the term) *māyi*.'[2]

The work that *māyā* does is to veil the true nature of Bhagavān, and lure men to find their pleasures in itself.

Hence, all the world, bewitched by this *māyā* of Bhagavān, fails to recognize Bhagavān, Who is of immeasurably Superb Blissful Nature.

The way of deliverance from (this) *māyā* is now stated :

मामेवये &c.

14. 'Those alone who resort to Me as their Refuge overcross this māyā.'

Those, who resign themselves to Me alone as their

1. This is the figure metonymy in Saṃskṛit Rhetoric, as for example 'a hundred lances' means the hundred men who bear the lances; 'read Bacon' means, read the works of Bacon.

2. *Svet*: *Up*°: 10. (māyān-tu prakṛitim vidyāt māyinan-tu Maheṣvaram). Cp. *Svet*: *Up*°: IV-9 (asmān māyī sṛijate viṣvam etat).

Refuge and Protection,—Me, the Firm-Willed,—Me, the most Merciful—Me, the Just Shelter to all worlds—, shall be able to cross beyond this guṇa-full *māyā*. In other words such people abjure *māyā*, and exclusively devote themselves to Me.

If it be asked why do not all adopt this Path of Resignation to Bhagavān *(prapatti)* conducive of devotion to Him, the reason is given :—

न मां दुष्कृतिनो मूढाः &c.

15. 'Men of evil deeds, the ignorant, ignoble men, divorced of understanding by māyā, and men of demoniac nature, do not resort to Me.'[1]

Men of evil or wicked deeds are of four kinds, distinguished by the deeds done by them. It is those who do not come to Me in resignation.

The four kinds of wicked men are :—

(1) the *mūdhāḥ*=the ignorant: those of wrong or perverted understanding, those who think what is God's own as theirs, for example the ātma (soul) which is specifically characterized as that which is essentially liege to (or the property of) Bhagavān ; and in the same way all the objects of enjoyment (the world) (they consider as their own).

(2) the *nar-ādhamāḥ*=the ignoble men: those who, albeit knowing My nature in a general way, are yet distant with respect to My love (or loving Me).

(3) the *māyayā apahṛita-jñānāḥ*=those who have forfeited the understanding they had acquired concerning Me and My Sovereign Glory by means of irrelevant and adverse specious reasonings (or logic).

(4) the *āsuram bhāvam āśritāḥ*=those of demoniac

1. See Lecture XVI for a full description of this class.

nature: those whose well-settled understanding as regards Me and My Sovereign Glory serves them only as means to cultivate enmity with Me.

In the order stated, one class is more sinful than the other.

चतुर्विधा भजंते &c.

16. 'Four classes of men, of good deeds, O Arjuna, Lion of the Bharata-race!, worship Me: (1) the fortune-wrecked, (3) the soul-seeker, (2) the fortune-seeker, and (4) the God-seeker.'[1]

The men of virtuous deeds (*sukṛitinaḥ*), seek Me as their Asylum, and worship Me alone.

They are of four classes, as distinguished by their several acts of virtue. In the order they are treated of (*infra*) each class is more superior than the preceding, by virtue of more and more meritorious deeds which they do, by which they are more elevated and exalted. They are:

(1). The *ārta*[2]=the distressed, or he who has lost fortune etc., which he is earnestly longing to recover.

(2). The *arthārthī*[3]=the fortune-seeker, or he who is in quest of fortune which had never been possessed before.

(3). The *jijñāsu*[4]=the soul-seeker or the *soul-wise*

1. Vide, Ṣāṇḍilya-Sūtra 72: 'Gauṇam traividhyam.' Also Read *Vish*: *Pur*;, III-8-6: "Bhaumam manoratham svargam, svargi-vandyañcha yat padam, prāpnotyārādhite Vishṇau Nirvāṇam api ch-otthamam."

2. *Ārta*='The impoverished and ditressed soul=He who, having been possessed of power and fortune and lost the same, seeks to be re-instated in the same.

3. *Arth-ārthī*='The novice in fortune-seeking=He who, having ever before tasted the sweets of power and fortune, has come to desire the same. Aspirants of this class, and those coming under the class mentioned in the last preceding note, are, together, included in one generic group, as being alike, seekers of power and fortune (*aiśvary-arthinaḥ*)'

4. *Jijñāsu*='The seeker of self-knowledge and self-satisfaction,' prays the Lord, only to enable him to attain such goal by being released from entanglement in material bodies." (*Śri Yogī Pārthasarathī Aiyangar's* Engl: Trans: of *Tatva-traya*, p. 64.

person or he who is in quest of ātma, or who aspires to realize ātma *per se*, or in its state as dissociated from matter. Pure self-*knowledge* distinguishes this class, and hence one belonging to it is called *jijñāsu*, or he who is 'anxious to *know*, or anxious of *knowledge* (regarding ātma).' And,

(4). The *jñanī*[1] = the sage, or the *God-wise* person, or he who has the wisdom to know that ātma (soul) is essentially characterized by its being essentially related as liege to Lord, as declared in: (*itastv-anyām etc*) = 'but know *My* other nature, superior than that' (VII-5). The jñānī therefore does not halt or stop away at the point where he may cognize the mere matter-distinct ātma, but journeys onward to reach the Lord. It is he who thinks the Lord as the fulfilment of the very height of his ambition.

तेषां ज्ञानी &c.

17. 'Of these, the jñanī is distinguished, as the ever-united and single-loving. Very dear indeed am I to the jñānī; he also is dear to Me.'

Of these four classes, the *jñānī* or the God-lover is the most distinguished, for he is, *nitya-yuktaḥ* and *eka-bhaktiḥ*.

Nitya-yuktaḥ = ever-united, *i. e.*, ever-united to Me, by reason of My being his sole Goal. Others establish relations with Me only so long as their objects of desire are gained [or classes (1), (2), (3), verse 16, *ante*].

Eka-bhaktiḥ = single-loving, *i. e.*, I am to the *jñāni*, his exclusively single Object of love; to the others, their love for Me has but the motive of gaining their several objects of desire, using Me as but the means by which to gain them.

1. *Jñāni* = 'The seeker of knowledge concerning God, and the sole satisfaction of God' = he who, being enlightened (*Jñani*), stops not with he merely disembodied soul-essence, but desires to reach the Lord, holding the Lord alone to be his Goal, for, he fully realizes, and thence is *ever* loyal to, and delights solely in enjoying, the Lord in all His Universal Sovereignty.' *Śrī Yogī Pārthasārathi Aiyangār's*. Engl: Trans: of *Tatva-traya*, p. 65. *Vide* note 1, page 262.

Hence the *jñānī* is My Elect.

And what is more?:—

To the *jñānī*, I am the Object of his most passionate love. *Atyartha*=most, means beyond description or beyond utterance or expression.[1] The *jñanī's* love for Me is so deep and abundant,—so it is meant—that even for Me, the Omniscient and Omnipotent, it is difficult to fathom.

His love (for Me) can have no limits assigned to it, as in the case of Prahlāda,—the pre-eminent among the *jñanis*,—of whom it is said :—

'Though bitten by huge snakes, he did not know (or feel) he had a body; so much was his mind devotionally immersed in Kṛishṇa; so transported by rapture induced by incessant recollections of Him?[2]

He *also*[3] is similarly loved *by* Me.

उदाराः सर्वे &c.

18. 'Noble are they all; but the jñānī is to be known as My very soul. Is not he My sole-devoted, dependent on Me as the only Unsurpassed Goal?'

Inasmuch as they all[4] resort to Me, they all are noble. Noble or generous (*udārāḥ*) are they, inasmuch as when they accept any little gift from Me—(this is their generosity, that when out of love for Me they accept any little thing from Me, they do Me an act of great favour)—I shall have

1. Cp: the striking parallel to *Bhakti* in the words of St: Augustine: "*Quid est credere in Deum? credendo amare, credendo diligere, credendo in eum ire, et ejus membris incorporari.*" Meaning: what is to believe in God? Believing is loving (with passionate warmth=the love of *emotion*); Believing is loving (with reasoned attachment=the love of *esteem*): Believing is to pass in to Him, to be incorporated with his members.

2. *Vishṇu-purāṇa*: I-17-39. 'Satvāsakta matiḥ Kṛishṇe dasyamāno mahoragaih, na vived-ātmano gātram tat-smṛity-āhlāda-samsthitaḥ'.

3. *Also* has here the force: '*My* love to him is cool compared with the warmth and intensity of *his* love to Me. Or, it is impossible, even for *Me*, to sufficiently reciprocate his love for Me.'

4. The four classes mentioned in verse 16. *ante.*

to consider that by that act of their acceptance of the gift they paid Me with their all.[1]

As for the *jñānī*, I deem him as My own self (or soul), *i. e.*, My very life depends on him. If it be asked how, the reason is that in the same manner that he cannot live without Me,—his Highest Goal,—I cannot live without him.

Verily therefore is he My very life (ātma).

बहूनां जन्मनामंते &c.

19. Become wise at the end of many births, one worships Me. That high-souled saint (*mahātma*) is very rare, to whom Vāsudeva[2] is all[3].'

It takes not a few births of meritorious works, for one to ripen into that consummate wisdom that the soul is by nature the servant of the Lord. It takes many births of a meritorious kind, at the end of which one will know: 'I am essentially liege (Śesha) to Vāsudeva; my doings, my (nature) and my very being, dependent on Him. As for Him, He is most Superior by His countless Glorious Attributes?' Then is he *jñānavān*, the sage or the wise or illuminated person. This is how he reflects: 'Vāsudeva is My Highest Goal, Vāsudeva is My Way; whatsoever my heart longeth, all that is Vāsudeva to me,'[4] Such is the high-souled one who is very rare to be found in the world.

'Vāsudeva is All' to me,' means that which was declared to be the nature of the *jñānī* in:

(*Priyo hi etc.*,) 'Very dear indeed am I to the *jñānī*,' (vii-17) and,

1. Cp. 'God's paid when man receives the gift.'

2. This is the 334th, 700th and 714th name of God. See *Mahā-bhā. Moksha Dharma*-166; *Ud: par*:68-3; and *Vish: pur*: i-2-12. Vāsudeva has four hypostases, Para-Vāsudeva, Vyūhas-Vāsudeva, Vāsudeva's Son, He who permeates all and sports. Vide note 2, p: 261.

3. Cp. with VII-3.

4. He who looks on God as his father, friend, mother lover etc., and all. Cp. *Sub: Up.*° 6, and *Bh: Gi*, XI-17.

(*Āsthitas etc.,*) 'Is not he My sole-devoted, dependent on Me as the only Unsurpassable Goal?' (vii-18).

And the *jñanavān*, or the wisdom-ripe is he who is of the kind described in these verses. (a real God lover= the *Bhakta*).

The knowledge or wisdom of this *jñānī* is such as is declared in :—

(*Bhūmir āpo etc*) 'Earth, water etc'.....,...and egotism is the eight-fold division of My Nature' (vii-4)

(*Apareyam etc.,*) 'But this is inferior. Know My other Nature superior than that, the living Nature' (vii-5); where the essentially dependent (or allegiant) nature of the two Categories of Matter and Soul, on the Supreme Spirit, is pointed out. Again is his wisdom such as is declared in :—

(*Aham kṛitsnasya etc.,*) I am the Origin and the End of all the Kosmos. (vii-6).

(*Mattaḥ parataram etc.,*) 'Naught whatever higher than I exists, Dhanañjaya!' (vii-7).

(*Ye-ch-aiva etc.,*) 'Those things that are sātvika, and those rājasā and tāmasa know, they all deduce from Me alone. But I am not in them, in Me are they.' (vii-12);

It is evident from these (verses) that both the two Natures (Matter and Soul), in both their conditions of cause and effect, are dependent on the Supreme Spirit for their very existence, character and impulses, and that the Supreme Spirit is in every way Superior to all.[1]

Hence, he who possesses this wisdom, is the *jñānī*.

That such a *jñānī* is most rare is further dwelt on :—

कामैस्तैस्तैर्हृतज्ञानाः &c.

20. 'Deprived of knowledge by various desires, and

1. Cp: 'We live and move and have our beingin Him, (Acts. xvii-28)

impelled by nature,[1] men take to worship other divinities (*devatās*), imposing on themselves appropriate obligations therefor.'[2]

All worldly people indeed are impelled by their material inclinations. They are environed by such influences, it is meant. The material inclinations or impulses are the tendencies or instincts of old sins, in relation to guṇa-impregnate objects. These tendencies give birth to fresh longings for guṇa-sated things. And these desires rob people of their knowledge (or understanding) concerning Me. In order to gain their (material) desires, they resort to other lower deities different from Me, like the ordinary deity Indra etc. And observing such ritualistic rules and regulations as are laid down (in Ṣāstras), in order to propitiate such lower divinities, they place faith in them, and worship them.

यो यो यां यां तनुं भक्तः &c.

21. 'Whatsoever body (form) a devotee wisheth, in faith, to worship, that very faith in him do I render firm.'

Even those other deities (Indra) constitute My body.[3] Though ignorant of this truth as enounced in such Ṣruti texts :—

'Who is seated in the sun, (but) Whom the sun knoweth not, of Whom the sun is body' etc.,[4] yet, whoso wishes to worship Indra etc., who form My body, I grant him

1. These are tendencies, or natural instincts derived from habits cultivated in prior lives. These old reminiscences influence man.

2. Obligations are the course of conduct one will have to adopt in order to propitiate, and ingratiate oneself into the graces of any of the lowers gods of his choice.

3. Cp, *Tait: Up°: Ṣikshā-valli 5-1* (angān anyā devatāḥ).

4. *Bṛi: Up°. 5-7-9* (Ya aditye tiṣṭhan Yam adityo na veda, Yasy ādityas ṣarīram) :

unwavering faith for that very worship he desires, knowing as I do that his faith is pinned to that which in fact constitutes My own body.[1]

Unwavering or firm faith=unhindered or undisturbed faith.

सतया श्रद्धया &c.

22. 'Possessed with that faith, whoso devotes himself to that worship, obtains thence his wishes, but they are verily granted by Myself.'

Whoso, then, with such unhampered faith (granted by Me) lovingly worships Indra etc., he obtains from such worship of Indra and other lower deities, who but form My body, his several desires. But these desires are decreed and granted by Myself.

When the votary is engaged in his worship of Indra etc., he is, indeed, ignorant that they constitute My body, and that worship rendered to My *body* is worship to Myself. And yet I consider the worship, forsooth, as My worship, and it is Myself Who grant the desires longed for by the worshipper.[2]

अंतवत्तु फलं तेषां &c.

23. 'But to those of small understanding, (all) fruit has an ending. The votaries of the deities join the deities; My votaries join Myself.'

The fruits or rewards which the witless men who worship lower deities like Indra etc., obtain, are trivial and transient. Why?

Because the worshippers of Indra etc., go to those very divinities whom they worship. The blessed state of

1. Cp. IV-11 *Bh: Gi.*

2. Cp. *Brahma Sûtra*: III-2-37:38 'Phalam ata upapatteḥ.'

Indra etc., is indeed restricted, and lasts, besides, for a time only. The worshippers achieve but that blessed state as is on a par with that of Indra etc., but when Indra and other deities reach the end of their happy state, they fall; with them do their worshippers necessarily also fall.

As for My worshippers, they also perform the very same acts of worship as those men, but they do them with the knowledge that they are acts of *My* worship; and do them with regard for their appropriate fruits; do them as acts having for their reward nothing else than the pleasure they afford Me. My devotees, thus, attain to Myself, and they do not return (or fall, as the others do). Verily so, it is declared :—

(Mām upetya etc.,) 'But, by joining Me, Kaunteya! there is no re-birth.' (viii-16).

In the following verse, the Lord says: there are people who disregard even My Avatārs among men undertaken for the express purpose that they may have easy access to Me.

अव्यक्तं व्यक्तिमापन्नं &c.

24. 'The unwise, ignorant of My superior, infinite and exalted nature, take Me as though one, unmanifest, became manifest.

My superior, infinite and exalted nature is, that I am the Adorable, by all acts of worship,—I am the Lord of all,—I am He, Whose essence and attributes are unfathomable by speech or thought. Never relinquishing this (Divine) nature of Mine, I am yet born as the son of Vasudeva, actuated by motives of compassion and affection, so that I may be accessible to all. But senseless people do not understand Me as such, but take Me to be like any other physically born son of a king, forced by necessity of karma to be brought into patency from an antecedent state of

latency.

Such men do not seek Me as their Shelter, and do not worship Me by their acts.

Why is He not revealed (to all)? Reason:—

नाहं प्रकाशः &c.

25. 'Enveloped—in yoga-māyā, I do not shine to all. This ignorant world knows Me not as the Birthless and Deathless.'[1]

I am not obvious to all, as I am enveloped in that congeries of material units (=the compound, called the body=*yoga*), taking the form of the human, and appearing to mortals as but a human shape, the usual habitat to which the embodied (karma-bound) souls are accustomed.

Just because I appear anthropomorphic, the blind world does not understand that corporeity (or incarnation) is, in purpose, assumed with a view to be within the reach of all.

Albeit that My feats (or miraculous acts) transcend the powers of Vāyu and Indra (Symbols of the mighty forces of Nature, the Deified Powers of the wind, of the firmament etc)., and that My lustrous glory dims and darkens the light of the sun and the glare of the fire, the stupid world knows Me not,—just because of My appearance as human,—as the Birthless (because I am the *Causa Causorum*), and Deathless (being the Lord of all).

वेदाहं समतीतानि &c.

26. 'All beings that were, are, and will be, *I* know, Arjuna !. But *Me*, not one knows.'[2]

'I know all the creatures of the past, of the present, and of the future, but none knows Me.' This is meant to say that while to Me, all creatures, whether

1. Cp. IX-11. *Bh: Gi.* 2. Cp. VI-5. *Bh: Gi:*

existing in the past, the present or the future, are objects of constant loving concern, no one discerneth Me as Vāsudeva Incarnate, a Ready Refuge to him who may seek.

Hence, the *jñānī* or wisdom-ripe sage is very rare (*See Proem to verse 20*).

Because :—

इच्छाद्वेषसमुत्थेन &c.

27. 'By infatuation of the 'pairs,' induced by loves and hates, O foe-harassing Bhārata!, all beings get fascinated at time of creation.

From the very start of incarnate existence, all creatures are inveigled into the trap set by the 'pairs'—cold-heats, joy-griefs etc[1]—, generated by desires and aversions.

The purport is, that in whatever guṇa-sated objects,—*viz.*, the pairs of opposites, happiness, misery etc., in one's past birth,—he had experiences of lovings and hatings, they are transmitted to succeeding births as tendencies or predilections present at time of birth, and these same loving-and-hating-opposites develope and ensnare creatures. The creatures that were under this enchantment, appear as if constituted of those very natures, and feel foreign to the (spiritual) feelings of joy and grief consequent (respectively) on their union with, or separation from, Me. But the jñānī's or the God-saint's nature is essentially that of feeling joy only when in company with Me, and grief, only when severed from Me. Of such a nature, scarcely a creature is born.

येषांत्वंतगतं पापं &c.

28. 'But when sins of men of virtuous deeds have come to an end, then do they have their full dis-

1. *Vide*, note 3, p: 42.

charge from the witchery of 'the pairs;' and with a will resolute, worship Me.'

'Men of virtue' are those in whose case sins have dissolved away,—sins descended from an immemorial past, and obstructing them from becoming God-ward—sins which had been the cause of his longings and aversions. Exhausted become these sins by virtue of high merits acquired during many lives. Determined by the various degrees of such merit, men take shelter under Me, and are delivered from the guṇa-sated beguilements. They make a firm resolve to devote themselves to My worship, seeking either:-

(1). Great fortune (riches, power etc.,) (*aiṣvary-arthī*)[1]

(2). Enfranchisement from dotage and death (*kaivalyārthī*)[2]

(3) Myself, as their Goal. (*moksha-ārthī*)[3]

Enumeration is now (briefly) made of the qualifications which the above-said three classes of the Lord's own votaries, have to acquire, and the requisites of knowledge (they have to cultivate).

जरामरणमोक्षाय &c.

29. 'Those who strive for deliverance from dotage and death, (have to) know (1) the Tad-brahma, (2) the whole Adhyātma and (3) all Karma.[4]

'Deliverance from dotage and death' means the disjunction from matter-connections, and achieving ātma-realization in its distinctness therefrom.[5]

Those who seek and worship Me with this object have to know what *Tad-brahma*[4] is, what the whole *Adhyātma*[4] is, and what all the *Karma*[4] is.

1. This includes the aspirants, *ārta* and *arthārthī* (vide, verse 16, *ante*).

2. This is the class: *jijñāsu* (*op: cit*).

3. This is the class: *jñānī* (*op: cit*). *Vide*, Foot notes also under verse 16.

4. This technology is fully explained in the Succeeding Lecture, the Eighth.

5. This aspirant is the *Kevalī* or Soul-Seeker, the *jijñāsu* of verse 16, *ante*. Vide-Commentary (36,000 *Ṭīkā*) of *Bhagavad-Vishaya*, Vol I, p: 434.

साधिभूताधिदैवं मां &c.

30. 'Those, the others, (have to) know Me as Adhibhūta[1], as Adhidaiva[1], and as Adhiyajña ; and all of them (have to) know Me, at time of death, mind-collected.'

The plural pronoun 'ye'=*those, the others*, is repeated in this verse, in order to show that the pronoun does not relate to the votaries already referred to (in' verse 29).

Though a relative pronoun has invariably the force of referring back to a previously noted subject, yet the pronoun in this verse, *viz.*, 'ye' (those) has an independent sense, inasmuch as it is indicative of another class of votaries *viz.*, those who seek fortune, the *aiśvary-ārthī*, to whom the knowledge of Me as identified with *Adhibūta*, and as identified with *Adhidaiva* are requisites. To him therefore, the preceding verse has no allusion.

The knowledge of Me as identified with *Adhi-yajña*, is a knowledge which all the three classes of God-worshippers have to acquire, in common; for it is evident that the obligation to perform the Mahā-yajñās[1] etc., in the shape of daily and casual duties, devolves equally on all of them.

All of them have also, in common, to know Me (*i. e.*, remember Me) at the time of departure or death, the character of that memory of Me being in accordance with the ideal which each class of the votaries (mentioned) has prescribed to itself as its goal.

That the class who 'strive for deliverance from dotage and death' (verse 29 *ante*) comes in for the above-said memory-requisite at time of death, is indicated by the conjunctive particle 'cha' meaning 'and' (all of them).

The conclusion from the tenor of the verses above

1. For *Mahā-yajñas*, read note 2, p : 96.

(*viz.*, 29 and 30) is that it is a requisite for the *jñani* (the God-sage also,—compatible with the ideal of his own Goal —to know Me as indentified with *Adhi-yajña*, and have My memory at the time of death.[1]

OM TAT SAT.

Thus closes The Seventh Discourse,
Named *Paramahaṃsa-Vijñāna-Yoga*,
Or Supreme Saintly Wisdom,
With *Śri Rāmānuja's Commentary* thereon,
Between *ŚRĪ KRISHṆA* and *Arjuna*,
In the Science of *Yoga*,
In the Divine Wisdom of the *Upanishads*,
Or the Chants of *Śri Bhagavân*,
The *Bhagavad-Gitā*.

1. The terms Adhibhūta, Adhidaiva, Adhiyajña, Tad-Brahma, Adhyātma, and all-Karma form the subject-matter of Lecture VIII, following.

THE BHAGAVAD-GĪTĀ-VII (4-5-6.)

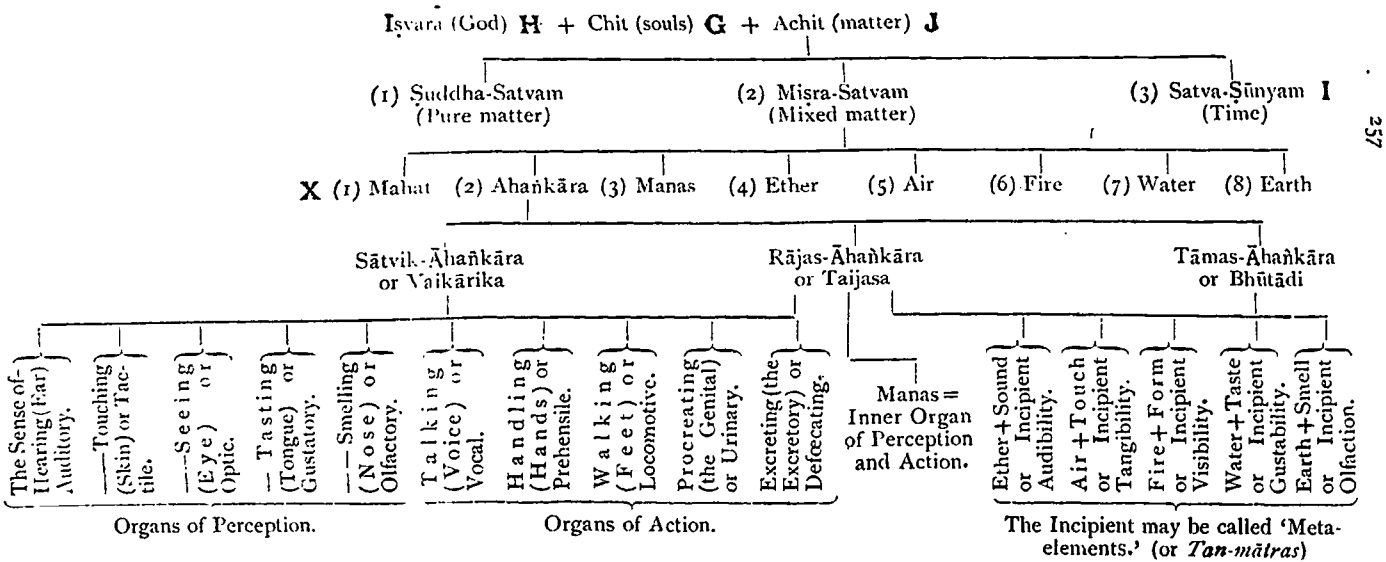
THE COSMOLOGICAL TABLE OF THE THREE VERITIES *(OR TATVA-TRAYA)*

THE MACROCOSM

OR

THE THREE VERITIES

OR


Iṣvara (God) H + Chit (souls) G + Achit (matter) J
(1) Śuddha-Satvam (Pure matter)
(2) Miśra-Satvam (Mixed matter)
(3) Satva-Śūnyam I (Time)
X (1) Mahat
(2) Ahaṅkāra
(3) Manas
(4) Ether
(5) Air
(6) Fire
(7) Water
(8) Earth
Sātvik-Āhaṅkāra or Vaikārika
Rājas-Āhaṅkāra or Taijasa
Tāmas-Āhaṅkāra or Bhūtādi
The Sense of Hearing (Ear) Auditory.
Touching (Skin) or Tactile.
Seeing (Eye) Optic.
Tasting (Tongue) or Gustatory.
Smelling (Nose) or Olfactory.
Talking (Voice) or Vocal.
Handling (Hands) or Prehensile.
Walking (Feet) or Locomotive.
Procreating (the Genital) or Urinary.
Excreting (the Excretory) or Defœcating.
Manas = Inner Organ of Perception and Action.
Ether + Sound or Incipient Audibility.
Air + Touch or Incipient Tangibility.
Fire + Form or Incipient Visibility.
Water + Taste or Incipient Gustability.
Earth + Smell or Incipient Olfaction.
Organs of Perception.
Organs of Action.
The Incipient may be called 'Meta-elements.' (or *Tan-mātras*)

Explanations.—

(A) The 8 Categories as mentioned in Bhagavad Gītā (VII-4) are the same as the 24 Categories as detailed in XIII-5 (*Op* : *Cit* :)

(B) The 8 Categories are as numbered in the Horizontal column marked **X**

(C) The 24 Catagories as enumerated by Sāṅkhya are :—

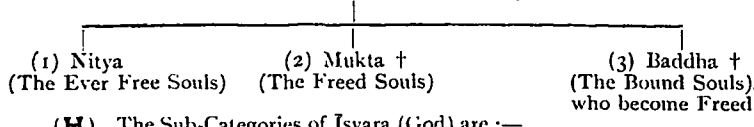
1.—Mūlaprakriti (*Achit* or Non-Ego).
2.—Mahat (**K** below).
3.—Ahaṅkāra,
4—8. The Five Elements : Ether &c.
9—13. The Five Organs of Sensation or Perception : Hearing &c.
14—18. The Five Organs of Action : Talking &c.
19—23. The Five Objects of Sense : Sound &c.
24. The Manas or the Inner Organ of Sensation (or Perception) and Action).

(D) The 25th Category is *Chit* = Ātmā = Soul or the Ego).

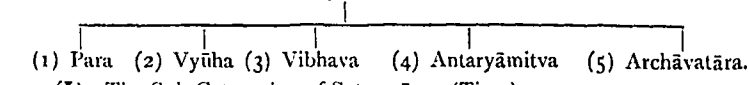
(E) The 26th Category is *Īṣvara* = Param-ātmā = God.

(F) The Three Verities are the Ultimate Postulates which give the Complete Solution of the Universe. These divide out into Eight Categories, or 26 Categories according to the manner in which the Division is made.

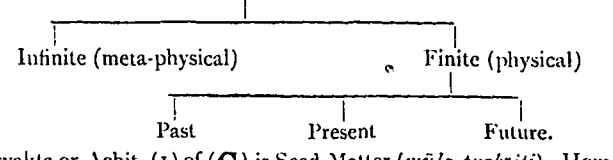
(G) The Sub-Categories of *Chit* (Soul) are :



(H) The Sub-Categories of Īṣvara (God) are :—



(I) The Sub-Categories of Satva-ṣūnya (Time) are :—



(J) Avyakta or Achit, (1) of (**C**) is Seed-Matter (*mūla-prakṛiti*). Homogeneous Substance, because the Guṇas (or attractive and repulsive Forces) are balanced.

(K) Mahat or the 1st swelling from seed-matter, is the state of seed-matter like the seed *swollen under ground*. This is substance when the Guṇas are thrown into heterogeneity.

(L) Ahaṅkāra or the further development from Mahat is the sprout-like matter or 'individual', translated as Egotism, and Kosmic Ideation, because Ahaṅkāra is the Substance, which is formed into a distinct Centre, separated from the rest of Mahat, for manifestation as an individual system, striking out into its own individual course and development.

(M) Buddhi in the Microcosm (man) is the counterpart of Mahat of the Macrocosm, and Manas in the Microcosm, (man) is the counterpart of Ahaṅkāra of the Macrocosm.

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* *Vide*, note 1, p : 9 and note 3, p: 233. † *Vide*, Bh : Gī : XV-16.

ŞRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ŞRĪ RĀMĀNUJA'S VIŞISHTĀDVAITA COMMENTARY.

LECTURE VIII.

NAMED,

AKSHARA-PARABRAHMA-YOGA,

OR

THE WAY TO THE CHANGELESS PARABRAHM.

"ऐश्वर्याक्षरयाथात्म्य भगवच्चरणार्थिनाम्
वेद्योपादेयभावानां अष्टमेभेदउच्यते".

Śrī Yāmunāchārya.

'What things, seekers (1) of wealth, (2) of soul-sight, (3) of God's feet,
'Need know and choose; of their marks, th' Eighth Lecture doth treat.

Śrī Yogī S. Pārthasārathi Aiyangār.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE EIGHTH LECTURE,

NAMED

AKSHARA-PARABRAHMA-YOGA,

OR

THE WAY TO THE IMMORTAL PARABRAHM.

PROEM.

IN the Seventh Lecture, the following points were discoursed on, *viz*: the nature of Parabrahma,[1] Vāsudeva,[2]—man's Object of Worship, as being :—

(1) The Spiritual Sovereign (Ṣeshī)[3] of all entities, the Sentient and the in-Sentient; as,

1. See note, 3 p: 8.

2. See note, 2 p: 246 and note 2, p: 261

3. Spiritual Sovereignty is used to distinguish from mere limited terrestrial Sovereignty. Spiritual Sovereignty is God's, absolute and exercised over bodies as well as souls. The term Sovereignty is used to translate *Ṣeshī*. *Ṣeshī* means the Sovereign Lord, between Whom and man exists the indissoluble relation of Lord and liege expressed by the phrase '*ṣesha-ṣeshī-bhāva*'. Man is God's 'deposit' whom God has in His power to dispose of in any manner He may please. *Ṣeshitva* is thus the absolute power of disposability vesting in God. 'Sovereign Absolute Disposing Master' would nearly convey the sense implied by the term *Ṣeshī*, but as introducing such long phrases at every place must be lumbersome, 'Sovereign' is considered enough. *Cp*:'...they which live should not henceforth live unto themselves, but unto Him which died for them. *Cor*: 5-15.

(2) The Cause (*Causa Causorum*); as,

(3) The Support (or Prop); as.

(4) The Ultimate Referee of all language, used as the expression of ideas, which ordinarily relate either to His body or His mode,—the Referee being ultimately Himself, of whom are all things the body, or all things the modes; as,

(5) The Governor (or Ruler); and as,

(6) The Most Exalted and Supreme, by possession of the multitudinous Blessed Attributes (Omniscience etc)., etc.

Then the Lecture went on to give the *rationale*[1] of why Brahm is screened from man, on account of the series of iniquitous deeds committed by him in the long past,—being addicted as he is to the delights which the body and the senses furnish, sated with the triple qualities of satva, rajas, and tamas;

And how this screen (hiding Brahm) is removable by man, by, in faith and resignation, throwing himself on Bhagavan's protection (such trust and resignation resulting as the fruit of highly meritorious works being performed).

And next, the Lecture showed how the differences of merit produced differences among the votaries (*upāsakas* = *bhaktas*), as,

(1). Seekers of fortune etc., (*aiśvaryārthī*).[1]

(2). Seekers of *akshara*, or aspirants for realizing the imperishable ātma (*jigñāsu*).[1]

(3). Seekers of God (*jñāni*)[1]

1. Cp: Annie Besant's Article on Power in the Theosophical Review, vol: XXI, P: 538(1897-98): 'We find prayers that are petitions for definite worldly advantages, for the supply of physical needs—prayers for food, clothing, money, employment, success in business, recovery from illness etc. These we will group together as class A [nearly corresponding to *aiśvaryārthī*]. Then we have prayers for help in moral and intellectual difficulties and for spiritual growth for the overcoming of temptations, for strength, for

And that, of all these aspirants, the God-aspirant was the most eminent, inasmuch as by his incessant devotedness to God and singleness of love for him, he became the object of God's warmest love ; and that such a God-lover was very hard to find.

After this, the Lecture concluded by making mention of several requisites of knowledge which those three classes of aspirants have to acquaint themselves with, and act in accordance therewith, (as Means to realize the several ideals of future felicity, which each class sets to itself).

Queries Arjuna :—

किं तद्ब्रह्म किमध्यात्मं &c.

1. 'O Purushottama !', What is Tad-Brahma ? What is Adhyātma ? What is Karma ? What again is that which was called Adhibhūta ; and what is Adhidaiva ?

अधियज्ञः &c.

2. Who, Madhusūdana ![2], and how, is the Adhiyajña in this body ; and how art Thou known by the mind-fixt (bhaktas) at their departing time ?

What is, *Tad-brahma* what is, *Adhyātma* and what is, *Karma* which those who, to effect liberation from death and dotage by resorting to Bhagavān, have to know ; what *Adhibhta* and *Adhidaiva* are which fortune-seekers have to know; and what is That which is indicated by the term *Adhiyajña*, which all the three classes (of aspirants) have to know, and why is *Adhiyajña* so characterized ?, and in what way art Thou to be known by all these mind-disciplined men (*niyat-ātmabhiḥ*) at time of their departure (death) ?

insight, for enlightenment. These can be grouped as Class B [nearly corresponding to *jijñāsu*]. Lastly there are the prayers that ask for nothing, that consist in contemplation and adoration of the Divine Perfection, in intense aspiration for union with God —the ecstasy of the mystic, the meditation of the sage, the soaring rapture of the saint. These we will call class C [corresponding to *jñānī*]. *Vide* notes 2, 3, 4 of P : 243 ; and 1 of P : 244.

The best Bhagavân responded thus:—

अक्षरं ब्रह्म &c.

3. 'The superior, imperishable (*akshara*=ātmā), is Brahma; nature (*svabhāva*), is called Adhyātma; and that act of emission by which beings are brought forth is signified as Karma.

What is designated as *Tad-brahma* is the superior-indestructible (soul=*paramam aksharam.*) *Aksharam* is that which is not subject to decay, and is the collective name for *kshetrajñas* (the informers of uninformed matter-stuff= matter-joined souls). So declare such Śruti—texts as:

'*Avyakta* (indiscernible compound of spirit-matter) merges into *akshara* (the indivisible compound), *akshara* into *tamas* (the impartite compound).'[1]

And *Paramam aksharam*, the superior-indestructible (or indivisible) is ātma-nature, divorced or disengaged from *prakṛiti* (or *akshara*=the spirit-matter amalgam).

'*Svabhāva*=Nature, is called *adhyātma.*' The term *adhyātma* signifies Nature=matter, or that subtle elemental stuff and its accompany erratic tendencies—the non-soul which adheres to soul, and which is referred to in the *Pancha-āgni-vidyā*,[2] as that which has to be known (by the aspirants)

Both these (*akshara* and *adhyātma*) have to be known by the emancipation-seekers (*mumukshu*),—the one *akshara* (soul) as that which is worthy of election, and *adhyātmā* (matter) as that which is worthy of rejection.

Next is *karma*,—act,—referring to that emittive act which results in the (final) fashioning out of creatures, the

1. *Sub: Up°*: 2. Avyaktam ashare līyate, aksharam tamasi līyate. *Tamas*=chaos.

2. The subtile quintuple process, the last of which becomes the seminal fluid. It is the evolution of the soul in subtle matter, by a five-fold condensation or concentration. This is a spiritual descent into embodiment, called the Sacrifice of the Fve Fres, Vide *Chh: Up°*: v-3 to 10 for a description.

becoming human etc,—(embodied states). The emittive act (*visarga*) which results into this state, is the act of intercourse with the female. The Śruti declares :—'The waters sacrificed in the fifth (fire=woman)—comes to be called *purusha* (embodied soul)'.[1] This act is called *karma*.

This *karma* as well as *akshara* and *adhyātma* are requisites of knowledge, to the moksha-seeker, so that by that knowledge he may know that he is to dread what it signifies and desist from involving himself in that which is worthy of rejection.

So teaches Gīta further on (*Yadicchanto etc*): 'That,desiring, they observe (the vow of) Brahmacharya' (VIII-11).

अधिभूतं क्षरो &c.

4. 'Adhib-hūtam is that which is of the nature of the perishable ; and Adhidaivatam is Purusha (the enjoyer) ; and Adhiyajña in this body, is Myself, O Best of beings !'

By *Adhibhūtam*,—that which is to be known by the fortune-seeker (*aiśvary-ārthi*)—is that which is of the perishable nature, the transcendentally subtile principles of sound, touch, etc., with their supports—the senses—which are latent in the elements, ether (*ākāśa* etc.,), and develope therefrom. The subtile and transcendentally exquisite sound, touch, colour, taste and smell—with their supports the (senses)—are mentioned here as objects upon which the fortune-seeker has necessarily to contemplate.

Adhi-daivatam is Purusha ; Purusha is the conscious spirit—the enjoyer,—whose status becomes above (*adhi*) the *daivatas*, the celestials or minor gods, such as Indra, Prajāpati and all such lower divinities. (Not merely above them in position but the) Purusha is one who becomes the enjoyer of rare and keenly exquisite (*vilakshaṇa*)

1. *Chh : Up° :* 'Pañchamām āhu- *Bha : Vish : p :* 1384.
trvāḥ purush-vachaso Chavanti.' *vide*

delights of sound etc., surpassing even those that pertain to such celestials as Indra, Prajāpati etc.,[1]

The fortune-seekers (*aisvary-ārthi*) have to meditate on such a Purusha, as the enjoyer of subtle transcendent delights; and this is what is called 'knowing the *adhidaivatam*.'

Adhiyajña is Myself:[2] The appellation Adhiyajña denotes Myself. It means that I am He, Who is present in Indra etc., that constitute My body—as He who is worshipped by sacrifices (*yajñas.*,)

The *Adhiyajña* is thus the Indwelling Myself and is He Whom all the three classes of My devotees (*bhaktas*) have to contemplate in all their acts of worship, *viz*: The Mahāyajñās,[3] the Nitya and the Naimittika duties.

अंतकाले &c.

5. 'Whoso, at the hour of death, meditating on Me alone, casts off his mortal coil, attains unto My state. No doubt is there about this.

This meditation (at time of death) is also common to all the three classes of votaries (or aspirants.)

He who, when his end approaches, has Me alone in his remembrance, and thus departs from the body, becomes like unto Me.

Like unto Me (*madbhāva*)=like unto My nature. Whatsoever image of Me is vividly present in his imagination at time of death, that he becomes, as in the case of Ādibharata[4] and others, who incarnated in the forms of animals

1. To him who gets riches through loving God, the delights granted are of such kind.

2. Vide *Taitti*: *Samh*: i-74 (yajño vai Vishṇuḥ).

3. Manu, iii, 69-71, note 2, p. 96.

4. See *Vish*: *pur*: ii-13-32, 33. Another name of this king-saint is Jada-bharata. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied

etc., by reason of such images having prominently been present in their thoughts at their last moments.

That whatsoever be the image present in the last thought of the meditator, that he becomes, is further elucidated ;—

यं यं वापि &c.

6. 'With whatever idea, occupying his thought, one leaves the body, at time of death, that he becomes, Kaunteya!, as a result of his constant brooding over that (idea).'

Whatever image prominently floats in one's thought at the hour of death, and he leaves his body with that as the last thought, that he becomes after death (*thought becomes form.*) The last thought will naturally be of the kind over which one will have been constantly brooding during his lifetime.

तस्मात्सर्वेषु &c.

7. 'Then do thou at all times remember Me and fight. Dedicating heart and will to Me, thou shalt doubtless reach Me alone.'

Inasmuch as the last flash of consciousness (in a dying man) will be that to which, one, by constant pondering, will by habit, become accustomed, do thou unceasingly daily practise meditating on Me till the very moment of thy departure.

And fight. This means, do the work that is before thee, and all other Śruti-and-Smṛiti-enjoined works, such as the daily, and occasional duties, apportioned to the several

with one idea. In consequence of this predominant feeling at such a season, he was born again in the Jambūmārga forest, as a deer, with the faculty of recollecting his former life.' *H. H. Wilson.* Also *Bhāgavata* 'mṛiyaśarīram avāpa' I-8-24.

1. *Chh : Up°* ; III-4-1.

castes (varnas) and orders (āṣramas), so that while discharging them I may be in thy memory daily. This is the most expedient method by which thou canst succeed in keeping thy *manas* and *buddhi* (heart and will) set on Me, and thus remembering Me at the last moment, thou shalt reach Me according to thy wish. There is no doubt about this.

Having now stated that to all in common, the attainment of their particular wishes is dependent on the last thought, the different modes of meditative devotion (*upāsanā*), appropriate for each class, compatible with the aim they cherish to attain to, are now described. Of these, the mode of meditation to be practised by the fortune-seeker among them, and the kind of last thought consistent with the mode of meditation adopted, are now stated :—

अभ्यासयोगयुक्तेन &c.

8. 'With mind, unwandering elsewhere, and inured to meditation, Pārtha !' one, by fervid recollection, goeth to Parama-purusha,[2]-Divine.'

By meditation, daily practised, the mind is to be fixed thereto and not permitted to wander away elsewhere. With the mind so trained, I am to be thought of at the time of death, as the Paramapurusha-Divine, and so on in the manner further explained (verses 9 and 10). So thought of, one reaches Me alone. In the manner that Ādibharata brought himself to be born like an animal, one, by force of the mode of meditation prescribed for him, will be born, possessed of fortune etc., comparable to even that of Mine.

Abhyāsa is practice or training or habiting, or exercise of the mind to ruminate on the object of meditation, at all those other times also than that which is set apart for the performance of daily and occasional duties.

1. See note 7, p 15. 2. See note 4, p 21.

Yoga is the particular mode of meditation which is prescribed to be practised at a fixed time set apart for every day.

कविं पुराणम् &c.

9. 'Whoso thinks on Him, The Omniscient, the Ancient, The Ruler, The Subtler of the subtile, the Creator of all, of Ineffable Form, of the Color of the sun[1], and the Beyond of tamas.'

प्रयाणकाले &c.

10. 'With, at time of departure, unwavering mind united to Bhakti, (God-love) and fortified by Yoga (meditation); and with Prāṇa well drawn in betwixt the brows; (he) reaches that Purusha, Divine.'

Kavim=Sage=*Sarvajñam*=Him, who is Omniscient.

Purāṇam=The Ancient or Primeval.

Anuśāsitāram=The Ruler or Law-Giver of the Universe.

Aṇor-aṇiyāmsam=The Minutose of the minute, or the Subtler than the subtile ātma *(jiv-ātma)*.

Sarvasya-dhātāraṃ=The Creator of all.

Achintya-rūpam=Possessing a Form inconceivable, *i. e.*, not conceivable by comparison with other things conceivable, or Form transcendental; and Sun-Colored, or resplendently glorious as (for example) the Sun is; and beyond *tamas* (*tamas*=darkness=matter) meaning: possessing a metaphysical transcendant luminous divine Form, beyond our limited conception.

Whoso, with mind made steady and strengthened by the daily practice of meditative devotion (*Bhakti-yukta-yoga-*

1. Cp. *Purusha-sūkta* 1-7. (Vedāham etam Purusham Mahāntam Ādityavarṇam tamasas-tu pāre &c); *Chh*: *Uṭ*°: 1-6-6 (ya eshontar-āditye hiraṇmayaḥ Purusho) &c.

balena), gathers up, at the time of death, the prāṇa or life-breath at the point between the brows; and intently thinks at that place, of the Purusha Divine (or Spirit of God in the way described), goes to Himself, or achieves a state equal to Divinity; *i. e.*, he will become possessed of a power and glory such as those pertaining to Divinity Itself.

Next is described the mode of meditation, to be adopted by the ātma-seeker (*Kaivalya-ārthi* or jijñāsu).

यदक्षरं वेदविदो &c.

11. That Way will I now briefly declare to thee, which the Veda-wise declare as that of Akshara (imperishable); which, the desire-weaned Yatis enter;, which to tread, aspirants lead the life of Brahma-charya.[2]

That other Path, the Path which is for those who would find their soul, and secure isolation (*Kaivalya-moksha*), I will briefly explain.

That Path is the Path of *Akshara*, or the imperishable, described as :—

'Not gross etc.' (*Br*: *Up.* V-8-8)[1], by the versed in the Vedas.

It is that, which the *Yatis* (or renouncers of the world, attempt to enter.

It is that, hungering for which, men keep the vow of Brahma-charya.[2]

Padam=Path or Way, or that by which one mentally proceeds and gains his object. *Padyate=gamyate*, or that which is followed, or the method adopted by the mind.

1. 'Sāhovācha-itad vai tad Aksharam Gargi! brāhmaṇā abhivadanty-asthūlam anaṇv-ahrasvam &c.,

2. Chastity or continence. See Note 2, p. 256. Those who would find their soul, should strictly lead an ascetic life. Unless vital energies are conserved and re-absorbed into the system, Self-illumination is not easily accomplished. Even the atomic philosopher Democritus did not approve of a man's marrying and getting children. He used to say also, that the pleasure of love was a slight

The import is this: 'I give thee a short description of the method by which, the soul-seeker (*kaivaly-ārthi*) has to meditate on Me to achieve the end he has in view, *viz.*, the meditating on Me in the aspect of the *Akshara* (the Imperishable etc., as described in the Bṛihad-āraṇyak-Upanishad, V-8-8 to 11).

सर्वद्वाराणि &c.

ओमित्येकाक्षरं &c.

12-13. Stopping up all passages, locking the mind in the heart, forcing the prāṇa into the head, and thus establishing oneself in collected concentration (*yoga-dhāraṇa*), and methodically repeating the one-syllabled OM,—the Brahm—,whoso, thus, casteth away his body, intent on Me, goeth to the Supreme State.

Stopping up passages, means: the repressing the sense-functions through the channels of the ear etc., in other words, abstracting the senses from their normal outgoing tendencies.

Locking the mind in the heart, means: directing the thoughts (loving thoughts) towards Me, the *Akshara*, enthroned in the lotus-heart.

Established in *yoga-dhāraṇa*, or collected concentration, means: perfect concentration of all attention on Me.

Methodically repeating the one-syllabled OM. OM or AUM is the sign, symbol or appellation of the Indestructible.—(*Akshara*). OM being the sign, the indicator, I am the Indicated, Who is to be profoundly meditated upon.

Whoso, holding up the prāṇa (life-breath) in the head, departs from the body, in the manner indicated, goes to the Exalted State.

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epilepsy. Newton had not *time* to think of marriage. 'It is good for a man not to touch a woman (*1 Cor.*, VII. 1) '...have made themselves eunuchs for the Kingdom of heavens' sake'. (Matt., XIX. 12), *vide*, p: 92, Engl: Tr: *Tatva-trayā* by yogī Parthasārathi.

Paramām gatim (the Exalted State) is the ātma itself, as in essence contra-distinguished from matter, and comparable with My state, from which there is no return.

It is this state (of self-realization) that is discoursed on in verses :—

'He, who, when all beings perish, doth not perish (Bh : Gī: VIII-20).

'It was described as Avyakta, Akshara ; this, they say, is the Exalted State' (Bh : Gī: VIII-20½)

The modes of Divine Meditation suited to those who are fortune-seekers (*aiśvary-ārthinaḥ*), and to those who aspire after their self or soul (*kaivaly-ārthinaḥ*) have thus been declared. The mode of Divine Meditation suited to the *jñanī* or the God-aspirer, and the nature of his Goal are now declared:—

अनन्यचेताः &c.

14. 'Whoso, with undivided mind, and constantly, ever ponders on Myself, to such a Yogī, Pārtha ! ambitious of eternal union (with Me,) I am easy'[1]

Nityaśaḥ=ever, means : ever since the time the aspirant devoted himself to Me as his Aim.

Satatam=constantly, means : at all times.

Whoso ponders on Me, implies : that I have become to him the Object of intense impassioned Love, so much so that the moment I am absent from his thoughts, his very life is in jeopardy.

Hence doth he constantly ruminate on Me.

Nitya-yukto yogī : is the man who yearns for eternal union with Me,—the jñāni—the God-lover. To him, I am easily accessible.

1. *Sulabhaḥ*=I am easy, or I am easily accessible. This is the 823rd name of god. The easy accessibility is further proved by verse IX-26 : 'Patram phushpam phalam toyam &c.'

What this postulant, jñanī, seeks,—*i. e.* his Goal—is Myself, meaning that it is not simply the state like unto Mine in wealth etc.,—or what the fortune-seeker attains,—but he gains Myself.

I am, again, happily accessible to him this-wise :—I, on My part, would not be able to bear separation of them (My lovers) from Me ; and therefore I Myself elect him (*vṛiṇe*). *I* carry to fruition the Meditation he adopts for reaching Me ; *I* ward off for him the obstacles which may hamper him in his progress in Meditation ; *I* generate in him the intense love and affection for Me, etc., etc.

Śruti so declares :—

'He is attainable by him alone whom He elects.'[1]

And further on, in Gītā itself, it is declared :—

'Them, ever athirst for union, I, in love, endow with that illumination (*buddhi-yoga*), by which they may reach Me' (Bh : Gī : x-10).[2]

Out of feeling grace for them, *I* occupy the stream of their thoughts ; and, by the shining light of knowledge, destroy ignorance-born darkness' (Bh : Gī : x-11).[2]

Now the remaining part of the Lecture is devoted to show that there is no return for the God-lover (*jñānī*), and soul-lover (*kavaly-ārthī*), but there is return for the fortune-lover (*aiśvary-ārthī*).

मामुपेत्य पुनर्जन्म &c.

15. 'By attaining Me, the noble souls, who have reached supreme perfection, shall not go back to re-birth—the home of woe,— and transient.'

Those who have attained Me, do not return to

1. *Kaṭh: Up°*: II-23. (Yam evāisha vṛiṇute tena labhyaḥ &c.) also vide, *Muṇḍ: Up°*; III-2-3

2. The Mode of Meditation for the God-seeker, is explained away at full length in Lectures IX, X and XII (read verses IX-14, 15 for example). Read *Bhg:* III-25-35.

that impermanent condition, re-birth, the home of suffering. For they are: *Mahātmas*, noble-souled beings who are enlightened as to the real knowledge of My nature; those, who bear for Me such fervid love that in separatedness from Me, their very life becomes insupportable; those, whose heart and will are devoted to Me in love; those, whose Stay, I am; those, who by their meditating Me, have reached the highest perfection,—Myself.

Reason is next assigned, why the attainers of fortune return, and why the attainers of God do not return.

आब्रह्मभवनाल्लोकाः &c.

16. 'All regions, Arjuna! from Brahmā's home downward, are of the nature, from which there is return. Whereas attaining Me, Kaunteya! precludes re-birth evermore.

All worlds poised in the bosom of the Brahmāṇḍa, (or the Great Sphere under Brahmā's control,—the Mundane Egg—up to the world of Brahmā (Demiurge) himself, are appointed mansions for the tasting of material happiness, wealth, power etc. But these material regions are perishable and inpermanent.

Inasmuch therefore as the very seats of enjoyment are unstable, subject to decay, the joys themselves that are experienced there must terminate. This is inevitable.

On the other hand, in the case of those that attain to Me,—Me, the Omniscient,—Me, the True-resolved, or True-willed,—Me, to Whom, Kosmic manifestations, progressions and dissolutions are mere sport,[1]—Me, the Most Merciful,—Me, the Enduring (or Unchanging),—there can be no talk of destruction; and hence they have no re-incarnation.

A dissertation is now entered into as regards the time-periods, appointed by Will of Paramapurusha, regulating

1. Read *Bra: Sū:* II-1-33: 'Loka-vat tu lilā-kaivalyam. Also read, *Vish Pur:* I-2-20.

the appearances and disappearances of all regions, beginning from the sphere of Brahmā and all things embosomed therein.

सहस्रयुगपर्यंतमहर्यद्ब्रह्मणो &c.

17. 'Those men know what the Day and the Night of Brahmā is, who know that the Day spans one thousand Yugas, and the Night, one thousand Yugas.'[1]

अव्यक्ताद्व्यक्तयः &c.

18. 'With the advent of the Day, all things latent burst forth into manifestation; when Night draws on, they disappear into the same latent state.'

भूतग्रामः &c.

19. 'The self-same bonded multitude of things repeatedly become, disappearing with approach of Night, and appearing with approach of Day.'

Those who know the order of Day and Night, established by Me for all, from man etc., up to (the Demiurge) Brahmā, know that a Day of Brahmā ends with a thousand of Four Yugas, and a Night of equal duration. At the

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1. *Mortal years.*

Kali-yuga = 360,000;
Sandhi = 72,000
Total = 432,000
= 4800, Divine years

Tretā-yuga = 1,080,000;
Sandhi = 216,000
Total = 1,296,000
= 2400, Divine years.

Mortal years.

Dvāpara-yuga = 720,000;
Sandhi = 144,000
Total = 864,000
= 3600, Divine years.

Kṛita-yuga = 1,440,000.
Sandhi = 288,000
Total = 1,728,000
= 1200, Divine years.

Total of Four Yugas = 4,320,000 = one Mahā-yuga.

1000 Mahā-yugas = A Day of Brahmā. } = A Kalpa
1000 Maha-yugas = A Night of Brahma. }

360 Kalpas = one year of Brahmā; 100 such years = a Mahā-Kalpa = The age of Brahmā. *Vide* also, Note 1, *p*: 141. ; but cf. Sūryasiddhānta q. Gītā-Tattva (G. Press, Gorakhpur): Kalpa is 4.320 million years. Thus Monier-Williams.

dawning of Brahmā's Day, all things in the three-fold regions, *viz.*, bodies, senses, objects of enjoyment, localities of enjoyment etc., all in their undeveloped state, emit from the Avyakta-state of Brahmā's body.—And when Night draws on, they are again re-absorbed into that unmanifest form of his body. The same groups of beings, bound down by karma, come and go, coming with the Day, and vanishing with the Night, coming again with the Day and so on (*ad: infin*).

When one hundred years,—a Day being equal to one-thousand of Four Yugas—are past, all systems of worlds up to Brahmā's own realm, and Brahmā himself, have an ending. And in the order stated in the Śruti:—

'Earth is resolved into water, water into fire etc.,'[1] the Kosmos, from *avyakta*, merges back into *akshara*, *akshara* into *tamas*, and finally into Me.

Thus, all things save Me, are circumscribed by time. All things derive their being from Me, and find their absorption in Me. There is no escape from birth and death. Thus, slipping back from material prosperity (*aiśvarya*) for those who have sought it, is inevitable.

But in the case of those who attain to Me, returning (to re-birth) is not to be thought of.

Now it is shown that there is no return (to re-birth) for those who have attained *kaivalya* (=ātma-isolation).

परस्तस्मात्तु &c.

20. 'But different from that Avyakta is another principle of Avyakta which is eternal, which doth not perish when all things perish.'

अव्यक्तोऽक्षर &c.

21. 'It was called Avyakta, and Akshara. They say

1. *Subā: Up°: 2*, 'Pṛithivy-apsu pralīyate, āpas tejasi līyante.'

this is an exalted goal, a goal of glory, reaching which, they return not (to re-birth).'

Different in principle and kind than the non-intelligent *avyakta*, or indistinct (primordial) matter is this superior principle, *viz*; the other *avyakta* or subtle indistinct principle (ātma), the principle characterized by intelligence or consciousness (jñāna), contra-distinguished for this reason, from the previously spoken *avyakta*. It is called *avyakta*, or indistinct, for it is beyond any perceptive faculty to cognize as a thing cognized or demonstrated. The meaning is that it is a principle self-conscious, and is thus unique in its nature.[1]

Sanātanaḥ=ancient=eternal, because not subject to combination (or aggregation) or resolution (disintegration); that, which does not disperse or dissipate, when all the things, the elements—ether etc—, rudimental as well as derivative, dissolve, though it abides in them.

This is called the the indistinct (*avyakta*), and imperishable, (*akshara*) in the texts :—

'But those who worship the indefinite *akshara*, *avyakta*' (XII-3).

'It is called *kūtastha* (the fixed), *akshara* (the undecaying) (XV-16).

This, the versed in the Vedas declare to be the exalted state or goal. This *akshara*, the exalted goal (*paramām gatim*), refered to already in verse :—

'Whoso goes, leaving the body, goes to the *exalted goal*' (VIII-3), is ātma, existent in its pure state, isolated from matter (*prakṛiti*).

This state of ātma's own nature realised is that, from which, when reached, there is no reversion (to re-birth or union again with matter); and it is called, 'My *paramam dhāma*' or My superior place or department, over which I hold rule, or sway. The other place or deparment over which

1. These are the Two Postulates of *Achit* and *Chit;* vide, *Bhi Gī*, VII-4 & 5.

I exercise control is the non-intelligent matter; the other place or seat over which I hold similar control is the *jīva-prakṛiti*, or the life (or ātma)-substance which is incorporate with the non-intelligent matter-substance. And My superior place or seat over which I have control (*paramam niyamana-sthānam*) is the mukta (liberated)-nature, disjoined from the non-intelligent material substance's connection. And this is the place or state from which there is no return.[1]

Or the term *dhāma* may signify luminosity, luminous meaning intelligence or consciousness, (the characteristic attribute of ātma). The *param dhāma*=the superior illustrious state, is the state of the ātma, with expanded or infinite) consciousness in its free state, contrasting with the restricted (or finite) consciousness (or intelligence) of the ātma, by reason of its association with matter.

It is next shown that the goal of the jñānī (or God-seeker) is the most superb state, exalted above any other.

पुरुषः स परः &c.

22. 'Supreme is that Spirit (*purusha*), Pārtha! Who is attainable but by unswerving love; in Whom are all beings, by Whom is all this prevaded.'[2]

The Purusha, Supreme, is He in Whom all things reside, Who enters into all things; He who was declared in :—

'Naught whatsoever, higher than I, Dhanañjaya! exists. Like unto a row of gems strung on a string, all this is threaded by Me.' (VII-7).

'I am the Exhaustless, Superior to these' (VII-13).

This is the Supreme Purusha, Who is accessible to unswerving love (*bhakti*) as declared already in :—

'Whoso, with undivided mind, ever etc' (VIII-14).

Next, the journey that is called Archir-ādi (or the

1. Cp: with V-17, where this non-returning state was shadowed forth.

2. This is *Īṣvara* or the Third Postulate, vide *Bh: Gī:* VII-6.

spiritual road (beginning with light) which is common to both the knower of the true ātma (or soul-lover) and him who is devoted to Parama-Purusha (God-lover), is discoursed on :—

That *archir-ādi* is the road by which both these kinds of devotees travel is declared in the Ṣruti. It is the road, travelled by which, there is no returning (or retracing). Says the Ṣruti, when treating on the Science of the Five Fires (*Pañch-āgni-vidyā*) thus :

'Those who know (ātma) to be thus ; and those again who meditate on Tapas[1] (Brahm=God) with *Ṣraddhā*[2] (Lakshmī=Mediatrix, in Me), in a retired place, reach (the deity of) Archiḥ=light ; from (the deity of) light, to (the deity of) day, etc.'[3]

That he who travels by the *archir-ādi* road, reaches Para-brahma, and that he returns not, is thus announced in the Ṣruti :

'He (the spirit or angel or cherub, named Amānava) conducts them (the redeemed souls) to Brahm..... Travelled by this road, they return not to this mortal round of existence.'[4]

The Ṣruti : referring to :—

'Those who know it (ātma) to be thus,'[5] is not to be understood as having reference to those aspirants who follow the Prajāpati-declared *Parā-vidyā* (or God-science or Wisdom), auxiliary to which they have to know ātma (or their own soul, first); for if it did refer to the God-seekers,

1. *Tapas*=Fatherhood of God.

2. *Ṣraddhā*=Motherhood of God. Ṣraddhā-Tapas means the approaching of the Father through the Mother. Father is symbolical of Wisdom, Mother of Love. Vide note, 1, p: 6, and *Lakshmī-Tantra* for other esoteric interpretations.

3. *Chh: Up°* : V-2-15.) (Tad ya itthm vidur, ye ch-emeऽraṇye Ṣraddhā Tapa-ity-upāsate ff.).

4. *Chh: Up°* : IV-15-6 (Sa enān Brahma gamayati.....etena pratipadyamānā imam mānavam āvartam n-āvartante).

5. *Chh* : *Up°* : V-10-1. (Tad ya ittham viduḥ).

then the mention of God-seekers or God-wisdom (*Para-vidyā*) again (immediately after the above-cited passage, *viz*:—

'*And* those who meditate on Śraddhā-united Tapas or Mother-Father God)'[1] would be superfluous and meaningless.

In the texts of *Pañch-āgni-vidyā*, *viz*:—

'Thus do the waters come to be designated as the Purusha, in the fifth oblation' etc.,[2] and,

'Those of righteous deeds, those of iniquitous deeds' etc.,[3] have reference to the (physical) forms alone like man etc., fashioned according to virtuous or wicked deeds, out of waters in conjunction with other elements, and that ātma is but in association with those forms. After thus declaring the distinction between Intelligent and Non-intelligent Principles, then next, the Śruti:—

'Those who know it (ātma) thus.....join (the road of) Archiḥ; and return not to this whirl of mortal existence etc'[4],

Teaches that the non-intelligent nature (matter) is a thing fit to be discarded, and the intelligent nature (ātma) is the thing fit to be espoused; so that it is learnt that,

'Those who understand it (ātma) thus'[4] are those (the soul-seekers) who go by the road of Archiḥ, and return not.

The passage,—'He conducts these to Brahm,'[3] as meaning 'Brahm is attained,' is applicable to both the aspirant for the realization of pure ātma-essence (or soul-seeker), and the aspirant devoted to Parama-purusha (or God-seeker), in the light that the mode of meditation for the former also consists in the contemplating of matter-exempt ātma-principle, as Brahm-ensouled, and in the rela-

1. *Chh*: *Up°*: V-10-1 (ye ch-emeṁ raṇye Śraddhā-Tapa ity upāsate).

2. *Chh*: *Up°*: V-9-1 (Iti tu pañchamyām āhutāv āpaḥ purusha-vachaso bhavanti).

3. *Chh*: *Up°*: V-10-7 (Ramaṇīya-charaṇāḥ kapūya-charaṇāḥ).

4. 'Ye ittham viduḥ,' *Chh*: *Up°*: V-2-15.

tion that ātma is essentially leige to Brahm.[1] This holds conformably to the Vedānta-axiom called the *tat-kratu-nyāya* [or the truth 'that the like effort begets like result; and therefore when Brahm is to be the fruit of a devotee, he should have devoted himself to contemplation of Brahm. In the present case, when the fruit Brahm,—as declared in; 'He conducts those to Brahm,'—is mentioned, it is inferred that the soul-seeker's contemplative mode involves contemplation of Brahm. How he contemplates on Brahm was mentioned, *viz.*, he contemplates on Brahm as ancillary to ātma,—ātma (Soul) being his chief aim,—whereas the God-seeker's contemplation is Brahm Itself, with his soul as ancillary to Brahm,—Brahm (God) being his sole Aim, not ātma (soul)].

As regards meditation being of the nature that ātma shall therein be regarded as by essence standing in the relation of fealty to the Sovereign God, authority is found in the Śruti:

'Who (Brahm) abides in ātma (as Soul.....), of Whom ātma is body etc.'[2]

यत्र काले &c.

23. 'At what time departing, the yogīs (bhaktas), return, and (at what time) return not, that time O Bharata-Chief![3] I will tell (thee).'[4]

अग्निर्ज्योतिरहः &c.

24. 'Fire, light, day-time, the bright fortnight, the six months of the north (solstitial) declination,—

1. This is a very difficult passage to understand. It is enough here to state that the soul-seeker contemplates *on soul* in its relation to God; whereas the God-seeker contemplates *on God* in His relation to soul.

2. *Bṛi: Up°*: V-7-22, *Kāṇva-pāṭha* (Ya ātmani tishṭhan.....yasy-ātma śarīram &c.)

3. *Nom de Guerre* and patronymic of Arjuna.

4. Vide, *Praś: Up°*: I, 9 to 12.

then, going forth, the Brahma-knowing men go to Brahm.'[1]

Time in this verse implies the Path where the Presiding Intelligences or deities who preside over time-divisions, from the day up to the year, dwell in great numbers. The Path or the Road is either that, going by which, yogīs do not return, or that, going by which, men of good deeds return. That road, I shall describe. The mention of fire, light, day, bright fortnight, and the six months constituting the Northern journey (of the sun), implies the year also.

धूमो रात्रिस्तथा &c.

25. 'Smoke, night and similarly the dark fortnight, and the six months of the south (solstitial) declination ;—there, attaining to Lunar light, the yogī returns.'[2]

This indicates the Path of smoke etc., on which lies the Pitṛi-loka etc., (or the realms of the Manes). The term yogī here is used to denote the man of good deeds.

शुक्लकृष्णे &c.

26. 'Verily are these Paths—the White and the Black —permanently ordained for the Kosmos. By the one, the non-returning (state) is reached, by the other, there is return again.'

The White Path is the *archir-ādi*, the Black is the *dhūm-ādi*. He who goes, by the While Path, goes to that, from which he returns not; but by the Dark Path, he turns back. The White is for the two kinds of the jñānīs (the God-seeker, and the ātma-seeker), and the Black is for the man who does meritorious work (entitling him to reap material pleasures). These two Paths for the three kinds of devotees

1. This is called the *Archir-ādi Mārga* or *Deva-yāna*.

2. This is called the *Dhūm-ādi Mārga* or *Pitṛi-yāna*.

(wealth-seeker, soul-seeker and God-seeker), are thus declared in the Śruti :—

'(1) Those who understand it (ātma) thus, and (2) those who in forest (retired place) meditate on Śraddhā-Tapas (or Mother-Father aspect of God), join the *Archi*(= the Bright Path). Then, those who in their own place (or village) devote themselves to sacrifices (=*ishti*), public works (=*pūrtam*=constructing tanks, wells etc)., charities (=*dattam*), and other pious acts (*iti*), join the *Dhūma* (= the Smoky Path)'.[1]

नैते सृती पार्थ &c.

27. 'Knowing these Paths, Pārtha! no yogī will be deluded. At all times, therefore, Arjuna! be united in yoga.

Knowing these Paths, the yogī will not be under infatuation, at the time of departure (from earth). He shall travel by his own (rightful) *deva-yāna*, or Divine Path. Hence, daily ponder over this Path of *archir-ādi*. This daily meditation of the Path constitutes the *yoga-yukta*, or he who is joined to the contemplation (of the Path).

Now the fruit of knowing the Śāstra-import of the Two Lectures (the Seventh and the Eighth), is stated :—

वेदेषु यज्ञेषु &c.

28. 'Whatever fruit is declared for Vedas, Sacrifices, Austerities and Gifts, the yogī transcends all by knowing this ; and reaches the state, supreme and primal.'

For Vedas=for prosecuting the studies of the Vedas, *viz*., Rik, Yajus, Sāma and Atharva.

1. *Chh* ; *Up°*: V-10-1 and 3 'Tad Ya itthan vidur ye ch-eme a. ranye Śraddhā-Tapa ity upāsate te a. rchisham abhisambhavanti ; atha ya ime grāma ishtā-pūrte dattam ity upāsate dhūmam abhisambhavanti.'

Yajñas=the various ritualistic Sacrifices.

Tapas=austerities, mortification by fasting, rigorous penances etc.

Dāna=gifts, giving in charity, philanthropic works etc.

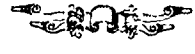
All these and such like are merit-bringing.

Whatever rewards are assigned (in the Śāstras) for those pious practices, he, who knows the greatness of the nature of Bhagavān declared in these two discourses, transcends. This is to mean that the knowledge of this brings him so much blissfulness that he makes light of the rewards appointed for *Vedas* etc., considering them as insignificant as a blade of grass.

Yogī=become yogī or jñāni or God-lover. He reaches the Supreme and Original Abode, the Abode of all the jñanis (saints=redeemed souls).

OM TAT SAT.

Thus closes The Eighth Discourse,
Named The *Akshara-Parabrahma-Yoga*,
Or Communion with the Immortal Parabrahma,
With *Śrī Rāmānuja's Commentary* thereon,
In the colloquy Between *Śrī Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Divine knowledge of the *Upanishads*
Or the Chants of *Śrī Bhagavān*,
The *Bhagavad-Gītā*.



ŚRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VIŚISHṬĀDVAITA COMMENTARY.

LECURE IX.

NAMED,

RĀJA-VIDYĀ-RĀJA-GUHYA-YOGA,

OR

THE BOOK OF KINGLY WISDOM,

AND KINGLY MYSTERY.

"स्वमहात्म्यं मनुष्यत्नेपरत्वंच महात्मनाम् ।
विशेषो नवमेयोगो भक्तिरूपः प्रकीर्तितः" ॥

Śrī Yāmunāchārya

' Kṛishṇa's own omnipresent greatness ; might, spite man's form ;
Great soul's ' xcellence; Love's way; of these th' Eighth doth inform.
Śrī Yogī Pārthasārathi Aiyangār.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE NINTH LECTURE,

NAMED

RĀJA-VIDYĀ-RĀJA-GUHYA-YOGA.

OR

THE BOOK OF KINGLY WISDOM AND KINGLY MYSTERY.

Śrī Bhagavān continued:—

इदं तु ते गुह्यतमं &c.

1. 'This, the highest mystery of jñāna coupled with vijñāna, I shall declare to thee,—the artless,—knowing which thou shalt, from all that is impure, be delivered.

THE fundamental principles distinguishing the different kinds of (God)-devotees (*upasakas*), were discussed (in Lect: VIII).

Now (in Lect IX) (1), the glorious greatness of Parama-Purusha, the Object of devotion;—(2) The importance of the *jñānīs* (God-Saints); and (3) The nature of devotion called Bhakti or Upāsana (God-love), will be examined into:

Kṛishṇa, addressing Arjuna, says:—

'To thee Arjuna! who art artless, I will impart the mysterious knowledge (*jñāna*) relating to bhakti or devotional contemplation,' and the further knowledge (*vijñāna*) relating to the important goal to which it leads.[1]

Artless or undistrusting or hateless (*anasūyave*), means that thou art of such a (Godly) disposition that when thou hearest of the limitless glory of Myself—a glory extraordinary and matchless—, thou hast confidence or perfect trust that it is so.

Knowing that knowledge, and reducing the same to the extent of practising it, thou shalt be relieved of all the (ills) or impurities that obstruct the way to thy attaining Me.

राजविद्या &c.

2. 'Sovereign knowledge is this, and sovereign mystery—sanctifying and best; conducive to realization; inseparable from Dharma; most agreeable to practise; and unfailing.'

Rāja-vidyā=Kingly knowledge, or knowledge most supreme.

Rāja-guhyam=Kingly mystery, or mystery of the highest kind.

Kings are those of large and deep hearts. So is this kingly knowledge one, appropriate to those having such minds (or hearts). Only people of lofty minds possess the discretion as to what things they must keep secret (or sacred from profane view). To these is this knowledge, a sacred mystery, pure and,

Pavitram=sanctifying=having the virtue to cleanse all taints which prevent My being gained.

1. This mystery of the Path of Bhakti is again taught in the XVIIIth Lecture, vide verses, 64 and 66, (called *charama-śloka*). On *jñāna* and *vijñāna*, see notes 3 and 4, *p:* 125. Also see VII-2.

Pratyaksh-āvagamam. *Avagamam* is that which is apprehended, and therefore an object of apprehension, or direct perception.[1] Hence that fact which becomes a real perceived fact in consciousness is *pratyaksh-āvagamam.* The import of this is that, worshipped in loving devotion (*bhakti*), I immediately reveal Myself to the devotee. Then, also, it is,

Dharmyam=that which is inseparable from Dharma, (righteousness, virtue). The quality of virtue or righteousness is known to be the means to effect spiritual consummation (*niṣṣreyas*).

In itself, by very nature, the practice of virtue is happiness. But when it is found capable of making Me present (or revealed to the devotee), it is, while itself a most pleasant quality to cultivate, is besides the way leading to the exquisitely blissful Goal, Myself.

Hence it is *su-sukham*=most pleasant or agreeable to practice. Being so congenial, it (the knowledge I am going to reveal) is one which must, in gratefulness and love, be acceptable. (It is also),

Avyayam=*akshayam* = unfailing=imperishable. For, God-love (*bhakti*), is one which does not cease as soon as I am reached, but it continues unabatingly thereafter.

I reckon, that, when to a loving devotee of this kind I deliver My Own Self entirely, even then that is no sufficient compensation for the love he has borne (for Me). I reckon too that even when I have given My own Self to them, I have done little or nothing for him. That is how I think of My beloved lovers.

1. Kṛishṇa Incarnate is here considered as Virtue itself having taken that Form, which could be actually seen and felt by men. In *Bhāgavata*, Rudra praises Kṛishṇa thus: 'Namo *dharmāya* bṛihate Kṛishṇāy-ākuṇṭha medhase.' Also *Bhārata* says: 'Kṛishnam *dharmam* sanātanam.'

अश्रद्दधानाः &c.

3. 'People, heedless of this Dharma, Parantapa![1] fail to reach Me, and revolve back into the mortal course of Samsāra.[2]

Dharma is this holy Means known as Upāsana (God-love). It is a virtue that has the fond object, Myself, as its Aim; and the very practice of it is most pleasant and genial. It achieves for the practicer the highest of his ambition, Myself. Whoso, having arrived at the brink of practising this kind of devotion, are found lacking in attention, or fervour united with earnest longing, fall short of reaching Me, and allow themselves to be carried along the current of lethal Samsāra.[2]

Oh! Is this not very strange!!

Listen then to the Ineffable Glory of Me,—the Goal.

मया ततमिदम् &c.

4. 'By Me is all this Kosmos filled,—by My subtle Form. All existences find in Me their rest, but I do not rest in them.'

न च मत्स्थानि &c.

5. 'Behold My Divine Power that while beings are not upheld by Me, I am yet the Upholder of all beings; and yet am I not seated in them. By my will I hold all.'

All this Kosmos constituted of Sentient and Insentient creatures, is permeated by Me.

By My subtle Form,=insensible or indiscernible (*avyakta*) Form. This means: 'My nature as the unrevealed presence, as the internal (hidden) Ruler (*antaryāmin*).' In spirit, thus, I pervade. I do so in My relation to the Universe as the Sovereign Lord (*Śeshī*),[3] and for sustaining and ordering it, as declared in the Śruti—(*Antaryāmi-Brāhmaṇa*):—

1. Note 4, p. 27.
2. Note 1, p. 61.
3. *Vide*, note 3, *p*: 261. The word *Seshī* is also rendered as Appro-

'(He) Who sits in earth,.....,Whom earth knows not,'[1]

(He) Who sits in ātmā,....., Whom ātmā knows not'[2], etc, in which the pervasive character of the indwelling Deity in all sentient and insentient things, unseen by them, is evident.

Hence all existences have their Rest in Me, in My aspect as the Internal Ruler. That I am the Internal Ruler, is expressed in the same *Antaryāmi-Brāhmaṇa** thus :—

'(He) to whom earth is body, Who, in the interior of earth, rules'[3]

'(He), to Whom ātma is body, Who, in the interior of ātma, rules.'[4]

By saying 'body' and 'Ruler', the subjection of all things to His rule, and all things deriving their existence from Him is established. Hence He is also the Sovereign Lord and Master (*Śeshī*).[5]

'*But I do not rest in them*'.= As for Me, I do not derive support from them; meaning that I do not in any way owe to them My own Being.

Beings are not upheld by Me.' This means that I am no held by them in the manner that a vessel upholds water, but that I support all existence by My will.

Just fancy this wonderful Divine mode of Mine (*yogam aiśvaram*). The wonder or Divine Power is that my way is so unique and singular, and that it does not find comparison elsewhere.

What is this yoga (wonderful Mode or Power)?

priator and Disposer. The sense conveyed by the *Śesha-śeshī* relation is as in *Cor.* 5-15: 'they which live should not live unto themselves, but unto Him.

1. *Bṛi*: *Up°*: ॥-7-3 (Yaḥ prithivyām tishṭhan etc).

2. *Bṛi*: *Up°*: ॥-7-22, *Kāṇvapāṭhas* (Ya ātmani tishṭhan etc).

3. *Bṛi*: *Up°*: ॥-7-3, (Yasya prithivī śarīram etc).

**Bṛi Up°*: ॥-7, goes by the name of *Antaryāmi-Brāhmaṇa*.

4. *Bṛi*: *Up°*: ॥-7-22 (Yasy-ātmā arīram etc.)

'I am the Upholder of all beings, and yet I am not seated in them. By My will I hold all':—

I am the Supporter of all beings (*bhūta-bhṛit*)[1] and I derive no kind of benefit from them.

Mam-ātma=My mind= My will. My abundance of will (*manomayaḥ*) alone is the Cause of existence, the Prop of existences, and What establishes an order for existences (*Bhūta-bhāvanaḥ*).[2]

An illustration is now given to show how all things depend on My will for their being and moving:—

यथाकाशस्थितो &c.

6. 'Know, that like unto the mighty air, suspended in space and moving everywhere, all things are supported in Me.'

'As in the supportless space, the mighty air rests and moves everywhere.' This means that the air is so held in the propless vault of space by My power; that is, it is so held by Myself.

Hence know that all things are in Me, Myself being Unseen.

The Veda-wise declare thus:—

'The genesis of the clouds, the massing (of the waters) in the seas, the phases of the moon and the waftings of the winds, the flashings of the lighting, and the movements of the Sun, are all the marvellous miracles of Vishṇu.'[3]

The Śrutis also declare likewise:—

'By the command of this Imperishable alone, the Sun and the Moon are kept supported in their places.'[4]

1. The 6th name of God. *Cp*: *Taittirīya*: *Nārāyaṇam*: I-2; *Kaushitakī Up°*: III-9.

2. The 9th name of God=The Bearer, Nourisher, and Giver of all good things.

3. (Meghodayas sāgara-sannivṛittirindor-vibhāgas sphuritāni vāyoh etc).

4. *Bṛi*: *Up°*: V-8-9 (Etasya vā aksharasya praśāsane Gārgi sūryāchandramasau vidhṛitau tishṭhataḥ).

'By His fear, the wind blows; by fear, the Sun rises; by His fear also, the fire and Indra etc.'[1]

That by the fiat of Bhagavān's (God's)unaided will alone, that all things live and move has thus been declared. That, likewise, the origin and the dissolution of things also is due to His will is next declared :—

सर्वभूतानि &c.

7. 'All beings, Kaunteya![2] enter into My Nature at the end of a Kalpa.[3] Again do I emit them at the beginning of a Kalpa.[3]

All movable and immovable things enter into My own Nature, *i. e. prakṛiti* which is My body designated *tamas* (darkness=the indistinguishable, indifferentiate vast expanse of matter-stuff), which has no name, form and division (in its indistinct state).

At the end of a Kalpa : when the period of dissolution comes for the four-faced Brahmā. At that time all creatures pass into Me by My will.

The self-same creatures do I bring forth again at the dawning of a Kalpa. Says Manu :—

'This became full of *tamas* (darkness)' etc.,[4]

'He, willing (to produce) from His own body' etc.,[5]

Say the Śrutis also thus :—

'Of Whom *avyakta* (indiscernible matter) is body'.[6]

'*Avyakta* merges into *akshara*, and *akshara* into *tamas*'.[7]

'It was *tamas* in the beginning, by *tamas* was all hidden and indiscernible (*apraketam*)'.[8]

1. *Tait: Up°*: ii-8-1 (Bhishāḷsmād vātaḥ pavate, bhīshodeti sūryaḥ etc).

2. A matronymic of Arjuna.

3. See note 1, p. 135; 1, p: 141.

4. *Manu* : i-5. (Āsīd idam tamobhūtam etc).,

5. *Manu* : i-8. (Soḷbhidhyāya śarīrāt svāt etc).,

6. *Sub* : *Up°* : 7. (Yasyāḷvyaktam śarīram etc).,

7. *Sub* : *Up* : 2 (Avyaktam akshare līyate etc).,

8. *Tait*: *Brā* : ii-8-9 *and Rig Veda* viii-7-17. (Tama āsīt tamasā gūdham agreḷpraketam). *apraketam* = aprajñāyamānām = incomprehensible,

प्रकृतिं स्वामवष्टभ्य &c.

8. 'Again and again do I, resorting to My Nature, emit all this multitude of beings, lying helpless in the power of Nature'.

I have recourse to My own Nature (material substance) of marvellously mutatory nature and make it differentiate in an eight-fold way. And I repeatedly create from time to time the four-fold sum of beings composed of Devas, mankind, animal and stationary kingdoms, lying (in their dormant state) powerless in the folds of My alluring and guṇa-sated Nature (*prakṛiti.*)

But it may be asked that creative acts involving inequalites must bind Bhagavan Himself, by having necessarily to impute to Him the blame of having created a Universe full of differences, and thus imputing to Him also the attribute of pitilessness (or heartlessness). Reply to this objection :—

न च मां &c.

9. 'Never do those acts, Dhanañjaya! fetter Me; (for) I am, (or do sit) indifferent as one with no attachment for those acts.'

The diversities of creation etc, do not implicate Me, nor do they point to a charge of mercilessness being laid against Me; because, the reason for all differences such as devas, man etc., lies in the fact of embodied ātmas,—which are of a conscious (or intelligent) nature,—having, to their account, past deeds (which determine the varieties).

As for Myself, I am quite unconcerned as regard the differences, and I stand as a passive neutral. Says the Framer of the (Vedānta) Aphorisms(=the Sutrakāra=Vyāsa):

'Inequality (of dispensation) and cruelty,[1] are not (to

1. These terms mean 'injustice and partiality' in ordinary parlance.

be ascribed to the Lord), on account of His regarding (Karma=atma's merit and demerit).'[1]

"(If it be objected): no Karma, because of non-distinction (between souls at time of dissolution)'; (we say) 'no, because it (the ātmās) is beginningless; non-distinction holds also (because names and forms for ātmas were absent at time of dissolution), and it is so declared (by Śruti'.[2]

मयाध्यक्षेण &c.

10. 'By Me, the Superintendent, doth Nature beget all mutables and immutables. Indeed is this the reason, Kaunteya! that the Universe doth revolve.'

As determined by the merits and demerits of embodied souls (*kshetrajñas*), My material Nature brings forth all moving and non-moving things, under My supervision (*i. e.*, the decreeing of My will). Also by My willing, conformable to the deeds of embodied souls, does the Universe turn.

Behold thus (Arjuna!), My Lordly power, (*aiśvaram yogam*, see verse 5), or the wonderful manner (of conducting the Universe=), by the Son of Vasudeva; My Sovereign Mastership, My Infallible will, My being exempt from the reproach of mercilessness etc. Say the Śrutis:

'From this doth the Miracle-worker (Māyī) project all this Kosmos; and in it, the other (ātma) is confined by (His) will (māyā).'[3]

'What is māya but Nature is so to be understood; as for the Māyī, He is the Great Lord Himself.'[4]

1. *Bra*: *Sū*: II-1-34. (Vaishamya nairghriṇye na, sāpekshatvāt).

2. *Bra*: *Sū*: ii-1-35. (Na karmāvibhāgād-iti-chet, na, anāditvāt upapadyate-ch-āpy-upalabhyate cha).

3. *Śvet*: *Up*°: IV-9 (Asmān Māyī sṛijate viśvam etat, tasmiṃś-ch-ānyo māyayā sanniruddhaḥ).

4. *Śvet*: *Up*°: iv-10. Māyām tu prakṛitim vidyān Māyinaṃ tu Maheśvaram).

अवजानंति मां &c.

11. 'The witless fancy Me as man incarnate, ignoring My transcendent character, that I am, of beings, the Sovereign Paramount'.[1]

On account of their sins, ignorant dunces mistake Me —Who am in human semblance—to be like any other specimen of (ordinary) humanity;—Me the Great Lord of creatures, the Omniscient, The True-willed, the only Cause of the vast Kosmos,—Who assume the mask of humanity from motives of infinite compassion for creatures that they may have access to Me.

Ignoring this My superior and singular hypostatic nature, disguished in human form,—assumed on purpose, to be within the reach of all, and a vehicle for the display of Divine qualities of shoreless mercy and bounty, simplicity, love, etc., pertaining to the Great Lord of beings—they despise and disregard Me as if I belonged to the human kind.

मोघाशा &c.

12. 'Wedded to the deceitful fiendish and demoniac nature, they are of vain hopes, vain acts, vain knowledge, and of perverted minds'.

The fiendish (*rākshasī*), the demoniac (*āsurī*) nature is inveigling, and shuts out from view the superior nature and the qualities of infinite mercy etc., which are hidden under My anthropomorphic exterior. And this, they espouse. And they become,

Mogh-āśāh=of vain appetites, or longings destined to remain unfulfilled;

Mogha-karmāṇaḥ=of vain endeavours;

1. *Cp: Bh: Gī*: IV-5 to 9; VII-24-25; X-40; XI-51.

Mogha-jñānāḥ=of vain knowledge or fruitless knowledge, inasmuch as they have wrong notions of all movable and non-movable things which belong to Me;

Vichetasaḥ=Likewise bereft of true understanding concerning everything.

By taking Me, the Lord of all, as but resembling any ordinary mortal, whatever man may do towards Me, and whatever efforts, with any end in view, may he begin, shall all go in vain.

महात्मानस्तु &c.

13. 'But the great-souled, Pārtha!, wedded to divine nature, ken Me the Origin of things, and the Inexhaustible, and worship Me with rapt minds.'[1]

But those, whose self-acquired merits have led them to come to Me as their Asylum; whose bonds of sin have been broken down, and who partake of the divine nature, are noble-souled (*mahātmās*). And they know Me as the Beginning of all things, and the Infinite—*i. e.*, of such a nature, as Whose acts and epithets are beyond reach of word and thought,—Who incarnates in man's guise out of infinite compassion,—to protect the good. Knowing Me thus, they adore Me, with minds exclusively devoted to Me.

Exclusive devotion of the mind means: that exultant state of the mind which is ecstatically so transported with love for Me, that, were it not for such worshipful devotional mood, not the mind alone, but the soul itself, together with the external senses, would become insupportable.

They worship Me, then, in such singleness of mind, as if worship alone constituted their sole end and aim.

सततं कीर्तयंतो &c.

14. 'By ever chanting hymns of Me, in firm resolve engaged in My services, falling prostrate before

1. Read *Śāṇḍilya:* Sūtras, 56, 57 and 58.

Me in rapt love, the hopers of eternal union with Me, meditate on Me.'

Overwhelmed with intense love for Me, they discover that it is impossible to support existence for even an infinitessimal part of a moment without being engaged in singing My names, or in holy exercises, or falling prostrate before Me, (the physical representation of the humbleness and poverty of the soul, and offering of self in love).

They repeat and call upon My names,—which connote the several distinguishing attributes of My nature,—their frames quivering and hairs bristling with joy, thrilled in holy excitement at such recollections, their voices tremulous and convulsed with holy joy, uttering broken speech, and constantly reapeating in yearning notes such names as Nārāyaṇa,[1] Kṛishṇa,[2] Vāsudeva[3] etc.

With equal zeal are they assiduous in the performance of holy duties and worship, as helps to which, in firm determination, they employ themselves in the laying out of gardens and construction of temples etc.

They stretch themselves on the ground—(overcome by holy passion)—like a fragile reed, regardless of dust, mire or pricking pebbles, all the eight[4] members of the body—the heart (*manas*), the intellect (*buddhi*), the sense of self-regard (*abhimāna*), the two hands and the two feet, and the head—falling prostrate in united concerted devotion and worship.

Ever and incessantly praying (in accents of love) to be eternally united to Me, they ever meditate on Me and worship Me, with the vivid fervent appeal that in holy

1. 'Or the Eternal Lord of Bliss,—in Whom all the *nārāḥ* or eternal hosts of psychical and material entities ever live, move and have their being, and who, consequently, is designated their *Ayana* or Sustainer, Mover and Final Goal (according to the threefold etymology of the word *Ayana*).' P: 87. Engl: Tran: *Tatva-traya*. Also see note 5, p: 8.

2. See note: 2, p: 18.

3. See note 2, p: 246; note 2, p: 261.

4. 'Mano buddhy abhimānena &c.'

service they may realize their true ātma-nature of abasement and abnegation (*dāsya*).

ज्ञानयज्ञेन &c.

15. 'Others again worship Me with the Sacrifice of Knowledge,[2] and (so) meditate on Me as the Unity, the Distinctivity, the Diversity, the Infinity ?[1]

Others, the great-souled, there are, who by means of the aforesaid methods of hymning etc., meditate on Me with what is called the 'Knowledge-Sacrifice.'[2] How ? By reflecting Me as the Unity comprising the infinite varied diversity displayed in the form of the Kosmos. The gist of the teaching here is, thus, this :—

The Blessed Lord Vāsudeva[3] alone is (the Unity) having as his body in the most tenuous subtle state, the Principles of Intelligents *(chit)* and Non-Intelligents (*achit*), having no names, forms or divisions (or partition). By His unopposable Will he resolves : ' I shall be as My manifested mode having for My body the Principles of Intelligents and Non-Intelligents in their gross state, having names, forms and divisions.'

Hence, He Himself, the Unity, is seen as in His manifested Kosmic body, exhibiting the marvellous variety of existences, such as the *devas*, Hes the human, the animal and the stationary kingdoms. Contemplating Me thus, do they worship Me.

And therefore do I declare that I am the Kosmic-constitutioned :—

1. This verse explains the pure mental form of contemplative devotion without bodily service).

2. Or what may be called the 'homage of intellectual worship'.

3. See note 2, p: 246.

अहं क्रतुरहं यज्ञः &c.

16. 'I am the kratu,[1] I the yajña,[2] I the svadhā,[3] I the aushadha,[4] I the mantra'[5], I Myself the buttter,[6] I the fire,[7] and I the hutam.'[8]*

1. *Kratu*: I am the rituals of Veda-sacrifices known as Jyotishtoma[9] etc.

2. *Yajña*: I am the acts of daily Sacrifices, the enjoined daily obligations, the Mahāyajña.[10]

3. *Svadhā*: I am the food oblated in the Sacrifices, which goes to nourish the hosts of Pitṛis (departed ancestors, or divinities who preside over them).

4. *Āushadha*: The classes of plants in general, or herbic compounds, or grain etc., offered, is Myself.

5. *Mantra*: I Myself am the *mantra*, or holy verses chanted during ritualistic ceremonies.

6. I am the clarified butter (which is poured into the fire accompanied with *mantras*). This implies all other offerings such as *soma*.*

7. I am the fire known as Āhavanīya§ etc.

8. Hutam=Homam=the act of Sacrifice. This also is Myself.

पिताहमस्य &c.

17. 'Of this Universe, I am the Father, the Mother, the Patriarch, the Grandsire; the Knowable, the Holy, the syllable 'Aum'; also the Rik, the Sāma, the Yajus.'[3]

9. The name of a Sacrifice to gain Svarga.

10. See note 2. p. 96. Cp. iv-24: *Bh: Gī:*

* For an explanation, see note under ix-20.

§. The Tretāgni or the Three Fires, are the *Gārhapatya* = the householder's consecrated fire transmitted from father to son perpetually; the *Āhavanīya* is the fire that is lit from this for sacrificial purposes; the *Dakshiṇā* is the sacred fire placed towards the south, called Anvāhārya-pachana in the Brāhmaṇas. See *Chh: Up°*: iv-11, 12, 13.

3. The three divisions of the Vedas = the *Trayī*.

It is Myself Who stand to this Universe, composed of moving and non-moving things, in the relation of Father, of Mother, of Patriarch and of Grandsire.[1]

The term *Dhātā*=Patriarch, signifies that intelligent Original Progenitor Who is the Cause of birth, distinct from the immediate mother and father.

Whatever little, that by the Vedas is knowable, is Myself; and Myself am the Holy Sanctifier.

The Indicator also, the *Praṇava* (Aum), the Seed of the Vedas, is Myself.

The Veda itself composed of Rik, Sāma and Yajus, is Myself.

गतिर्भर्ता &c.

18. '(I am) the Way, the Prop (or Spouse), the Master, the Witness, the Abode, the Refuge, the Friend; the Seat of evolution and dissolution, the Deposit, and the Imperishable Seed.'

Gatiḥ=That which is reached, or the several regions (of bliss) reached; the Way; the Goal.

Bhartā=He who Supports, the Prop or the Stay (like the husband of the house); Or the Sustainer (like Gravitation).

Prabhuḥ=The Master=the Ruler the Sovereign.

Sākshi=The Witness or immediate Seer.

Nivāsaḥ=The Abode or the Place where all things dwell.

Śaraṇam=The Refuge, or The Intelligent Being, to Whom souls may resort, for fulfilment of hopes and avoidance of evils.

Suhṛit=Friend, or Who wishes all well.

1. Cp: *Sub: Up^{c}*: 6: 'Mātā Pitā Bhrātā Nivāsaś Śaraṇam Suhṛid Gatir Nārāyaṇaḥ'. About Motherhood of God, vide P: 747, Neely's Hist: Part of Rel.

Prabhava-pralaya-sthānam=The Seat, I am, of whatever comes into being, in whatever dissolves, and wherever these may happen.

Nidhānam, That in which is deposited=the things that are born and disappear. Myself are they.

Avyayam bījam=The Imperishable Seed, the Exhaustless Cause, wherever found.

तपाम्यहमहं &c.

19. 'I give heat ; I send, and also hold back, rain ; I am Immortality as well as Death ; and Sat and Asat am I, Arjuna!'.[1]

Through Sun, fire etc., I myself emit heat. During the summer season etc., I hold back rain, and in the rainy season etc., I give it forth.

I am Immortality=the Life by which the world lives. I am Death or that by which the world becomes destroyed.

Not to be prolix, I am *Sat*=*Ens*, and *Asat*=Non-*ens*. *Sat*=Existence=that which exists in the present time. *Asat*=Non-existence=that which existed in the past, that which may exist in the future. I am thus He who exists in every mode in which the sum of things Intelligent and Non-Intelligent, composing My body, exists.

The noble-souled (*Mahātmas*, referred to in verse 13, *ante*) are, thus, those who contemplate Me as the Unity. corporeally manifesting Itself in multiformity and multeity, in the macrocosmic scene. Thus do they worship Me, the million-shaped Shapeless.

In order to bring into stronger relief the character of the noble-souled God-wise,—whose method of enjoying the Blessed Lord and Lord alone, has just been depicted,—the behaviour of ignorant men, covetous of desires, is now described :—

1. See *Praś* : *Up°* : II-5 (Eshoz gnis-tapati etc).

त्रैविद्या मां &c.

20. 'Those of the three Vedas, the Soma[1]-drinkers, sin-purified, pray for Svarga-destiny, by worshipping Me by Sacrifices; and reaching the joyous world of Surendra, taste in that firmament, the delights of the celestials,

ते तं भुक्त्वा &c.

21. 'They, after enjoying that spacious world of Svarga, merit (puṇya)-exhausted, enter into the world of mortals. Thus do the addictors to the ways of the three (Vedas),—pursuers of desires,—obtain the transitory (states).'[2]

The Three Vidyās or Lower Spiritual Sciences are the three Vedas, Rik, Yajus and Sāma. The followers of these are called the *Trai-vidyāḥ*. They are mere followers of these, and not the devotees of the *Ends* of the Vedās, or the Vedāntas (= Upanaishads = Theosophy = Divine Wisdom = The Highest Spiritual Science). The latter, the followers of the Vedāntas are indeed the Mahātmas (High Souls) And it, is they who, as beforementioned, know Myself, as the Object, taught by all the Vedas to be known, and by 'chanting My hymns' etc., (verse 14) and intellectually contemplating Me by the 'Sacrifice of Knowledge' etc., (verse 15,) —both stimulated by their intense love for Me—worship Myself as their sole Acme of ambition.

Whereas, those who are addicted to the three Vedas pray for Svarga as their chief end, by partaking of the Soma[1] after offering it to Indra and other ordinary divinities in Sacrifices, in the manner prescribed by those Vedas. The

1. The juice of the 'Asclepias or Æsculapius.' But Aṇna Moreṣvar Kunte in his work *Ashtānga-hṛidaya* says, it is 'Sarcostema Viminalis.' (P. 3).

2. Read *Bra*: *Sū*: III-1.9 kṛiṭātyaye 2 nuṣayavān &c.' And *Bhāg* III-32-21: 'Tatas te kshīṇa-sukṛitālḥ &c.'

barriers of sin which obstruct the passage to Svarga are thus removed; and they adore Me as Indra etc., to whom the sacrifices relate, not knowing that behind the forms represented by Indra etc., it is I that am.

Rid of affliction, they enter the world of Indra—the Lord of the Suras—and there taste the exquisite delights of the celestials (*devas*).

Thus do they abandon themselves to the delectations provided in the vast regions of Svarga; but when the merit which secured them all this fruit, gets exhausted, they again enter the world of the mortals.

They thus forego the advantages of the ripe wisdom enshrined in the *Trayyantas* (=Vedāntas), but merely hunger after the material delights of Svarga etc., thus devoting themselves to the behests contained in the three Vedas, and only obtain states involving elevations and reversions (=*gat-āgatam*=transitory states): meaning that their enjoyments in Svarga etc., are of a trivial and transient nature, involving a turning back.[1]

Whereas, the Mahātmas (God-wise Saints) give themselves up to ardent loving reflections of Myself, and achieve Myself, Who am the inexpressible measureless Bliss Itself, and never return. The other features distinguishing these Mahātmas are further dwelt on :—

अनन्याश्चितयंतो &c.

22 'Whoso, personages, devoutly meditate on Myself, precluded from all else, for such,—the ambitious of eternal unionship with Me,—I undertake to secure that unionship (yoga), and perpetuate it (kshema).'

An-anyāḥ=Who have excluded themselves from all other

1. Read. *Bra. Sū*: III-1-7.

desires, or whose Centre of Hope and Joy is exclusively Myself and no other. They ever ruminate on My thoughts, for a deprivation of such thinking would, in their case, be cessation of their very being itself. Hence, incessant pondering over Me is to them an end in itself. Whoso, Mahātmas of this description, devoutly contemplate Me *i. e.*, wholly contemplate Me, *i. e.*, contemplate Me in My fullness and entirety (*paritaḥ upāsate*) as possessed of all the glorious (Divine) attributes, and in My relation to all Kosmic glories,—whoso, Mahātmas, contemplate Me thus—and who aspire for eternal fellowship with Me, I Myself accomplish that end (*yoga*) for them,—from which there is no returning,—and I do (further) preserve that relationship in perpetuity (*kshema*).[1]

येऽप्यन्यदेवताभक्ता &c.

23. 'Even those who worship other divinities, in love and faith, worship Myself, Kaunteya !, but (they do so) in an informal manner.'[2]

Those also, who are worshippers of Indra and other lesser divinities—being followers of the Tri-Veda lines,—and who perform sacrifices directed to Indra etc., are in reality directing them to Myself. For, for reasons stated previously, all (Indra etc)., form My body, of which I am the Soul. And every term, Indra etc., finds its ultimate significance in referring to Myself.

They however perform sacrifices, ignorant of this form, or law. They do not worship Indra and other divinities in the manner that Vedānta passages such as :

1. Sch: '*Yoga*ḥ lābhasya labdhasyāt, *kshemo* labdhasya rakshaṇam.'

2. With reference to this verse, Annie Besant said in her address before the Theosophical Society in December 1895:— "The Christian writer said he envied Hinduism that phrase in its Scriptures, and he wished he was able to quote it from his own Bible instead of finding it in the language of another faith."

'Where (in Paramātma) the Four-Hotri-rituals, obtain their fulfilment through the devas'[1] etc., inform how ceremonial worship applies to those divinities. For such Vedānta passages, while directly enjoining worship of Indra etc., as constituting the body of Paramapurusha, indirectly enjoin the worship of Paramapurusha Himself, as the Spirit ensouling that body.

(The meaning of the Vedānta passage quoted is this):

'The Four-Hotri-service of rituals: Agnihotra[2], Darṣa,[3] Pūrṇamāsa[4] etc., find their fulfilment through Indra etc., constituting the body of Paramātma, by means of Paramātma Himself, Who is their Soul. That, of such (Paramātma-ensouled) Indra etc., these rituals being the worship, they (the rituals) obtain their fulfilment from Him. (*sampat*= fulfilment=fruition)

Hence, the votaries of the Traividya (or the Karma-Kāṇḍa of the Vedas) do not understand that rituals are but worship-services of Paramapurusha Himself having Indra etc., as His body, and that Paramapurusha Himself is the real Object of that worship.

Hence they are entitled to limited recompense, and possess the character to fall (from the place or state, gained).

अहं हि सर्वयज्ञानां &c.

24. Verily am I the Enjoyer of all sacrifices, and the

1. *Tait: Aran* III-11-2. (Chatur hotāro yatra sampadam gacchanti devaiḥ).

2. Keeping sacred fire, and daily throwing oblations into it, rice, ghee etc.,

3. Darṣa=A penance. Says *Tait: Sam*: I-6-8: (ya evam vidvān amāvāsyām yajate).

4. Another penance. Says *Tait: Sam*: I-6-8: (ya evam vidvān paurṇamāsīm yajate). See note under II-41 *Bh: Gi:* and *Śruta-prakāśika*, p. 188 (Telugu Edition), =gloss on *Śri: Bhāshya*.

sole Lord. But they know Me not rightfully. Hence do they fall.'

Prabhur-eva cha=I am the sole Lord, means : I everywhere am the Granter of fruit

Stupendously strange it is, indeed, that by the self-same *karma* (sacrificial ceremonies etc)., engaged in (by men) with the simple difference of motive (with which it is performed) some merit poor fruit, and lose it again; but others come to possess the unlimited and transcendentally blissful fruit,—Paramātma Himself,—and not losing it for ever. This is explained :—

यांति देवव्रता &c.

25. 'To the Devas[1] go the devotees of the Devas[1]; to the Pitṛis[2] go the devotees of the Pitṛis ;[2] to the Bhūtas go the worshippers of the Bhūtas, and My worshippers indeed to Myself (go).'*

Vrata=devotion, holy resolve or willing. Those who will thus: 'By the ceremonies, Darṣa-pūrṇamāsa etc., let us, worship Indra', go to Indra etc. Those who determine : 'By these Pitṛi-yajñās etc., let us worship the Pitṛis', go to the Pitṛis. Those who resolve: 'We shall worship with sacrifices the Yakshas,[3] Rakshas,[4] Piṣāchas[5] etc., go to the respective Bhūtas (elemental spirits). But those who will: 'We shall sacrifice to Paramātma, Who is the Lord Vāsudeva, Whose body are those Devas, Pitṛis etc.,' attain to Me alone.

The votaries of the Devas etc., go to them, share with them measured enjoyment, and when the time comes for

1. Celestial beings.
2. The Manes or the Lords of ancestors next to the Rishis (vide *Manu* III-194 to 201).
3. Supernatural beings (See *Vish: Pur*. I-5-43).
4. Demons (See *Vish: Pur*: I-5-43)
5. Hobgoblins and other evil spirits.

* Vide *Bhāṣ* : III-32 to 35.

its finale, the votaries also share the same fate; but those who direct sacrifices to Me, attain to Myself, the Beginningless and Endless, the Omniscient, the Infallible-Willed, the vast Ocean of the multitudinous and infinite glorious Attributes, and the Measureless Bliss Itself; and from Whom there is no return.

There is, further, another distinguishing characteristic of My worshippers:—

पत्रं पुष्पं फलं &c.

26. 'Whoso, in love, proffers Me a leaf, a flower, a fruit, water;—what is so lovingly dedicated in purity of heart,— I do enjoy.'

'Whoso offers Me a leaf, or a flower, or a fruit or (a little) water—the most easily obtainable articles—in love.' Love is loving Me so ardently as that without dedicating for My acceptance something, the devotee finds himself unable to tolerate his very existence, and so impassionately doth he love Me as to feel that the very act of paying Me homage of leaf etc., is in itself a fulfilment of his grand aim, (*prayojana*).

Prayat-ātma is the pure-minded devotee, purity consisting in the attitude of the mind in dedicating the offering with motives of pure devotion and love, which *per se* is his highest ambition fullfilled. Leaf etc., are offerings brought by such a person.

'I'=The Lord of all; He to Whom all the Universe's coming into existence, its marvellous show and its disappearance are like sport; He Whose will is unalterable; He Who is all-satisfied; He, Whose glorious attributes are illimitable and transcendent;

Though I, as such, am naturally in the enjoyment of supreme felicity, yet do I enjoy the offering brought Me (in the manner aforesaid), as if I came (anew) in possession

of a treat so rare as to be beyond the most distant expectations of a desiring heart. It is thus declared in the Moksha-Dharma :—

'Whatsoever acts are consecrated to the Deva (God) with single-pointed devotion, the Deva Himself, forsooth, accepts them all on His head.'[1]

Inasmuch as such is the special character of the noble-souled jñānīs (God-saints), beyond measure of speech or thought, do thou also therefore become such a jñānī; do thou, thyself and thine, bend under the load of such God-love (*bhakti*) as has been described; do thou ever be singing My praises, doing My services, worshipping Me, and prostrating before Me; and do thou perform thy secular, and religious duties,—daily and casual,—in the manner stated in :—

यत्करोषि &c.

27. 'Whatsoever thou dost do, dost eat, dost oblate, dost give, dost do of *tapas*, Kaunteya!, do thou that, as dedication (to Me).'[2]

Whatsoever mundane calling thou mayst be engaged in, out of necessity to live; whatsoever thou mayst be eating as thy food, whatsoever daily and occasional Veda-enjoined duties thou mayst be fulfilling, such as *homa* (fire-sacrifices), *dāna*=gifts, *tapas*=austerities, deliver them all unto Me.

That which is dedicated, delivered, or offered up is *arpaṇa*. That is to say, do all acts as if the doer, the enjoyer, and the worshipped were all offered up in Me.

The import is this: 'In all acts constituting *yāgas*

1. *Mahā-bhā*, *Śānti-parva*, 171-63, 63½: 'Yāḥ kriyāḥ samprayuktās-syur ekāntagata-buddhibhiḥ, tās-sarvās śirasā Devaḥ pratigṛihṇāti vai svayam.'

2. Cp. XII-6; and XVIII-65. *Bh*: *Gi* .nd *Śāṇḍ*: *Sū*: 64. And Vide *Bhāg*: III-9-13: Puṃsām ato etc.'

(sacrifices) and *dānas* (gifts), the *devas* (or lesser gods) are resorted to as objects of worship; and thou art the performer of the act and the enjoyer. But both the *devas* and thyself are Mine; and depend on Me alone as your Prop, and for all your impulses and very being. In Me, therefore, Who am the Absolute Lord (*śeshi*), the Paramount Agent or Actor, offer up (1) thyself, the actor, the enjoyer, the worshipper, (2) the hosts of *devas*, the worshipped; and (3) the sum of acts constituting worship. Let thy mode of contemplation united with rapt love be of the manner that thou art My ruled, deriving thy chief characteristic of liegeship (or vassalage) relatively to such (God-) rule, and that the worshipped *devas* are of similar nature.

शुभाशुभफलैरेवं &c.

28. 'Thus shalt thou be rescued from the bonds of karma consisting of good and evil fruits. With mind co-ordinated to this resigned contemplation (*sanyāsa yoga*), the liberated thou, shalt attain to Me.'

The yoga or method called *sanyāsa*, is the complete surrendering or the offering up of all. One whose mind has found reconciliation in such mental resignation is *sanyāsa-yoga-yukt-ātma*.

Thus, pondering on the ātma as solely My vassal, as solely under My rule, and calculating all act as My worship, do thou perform all acts, secular and scriptural. And thou shalt thus be freed from the fetters of all the deeds of the measureless past embodying good and evil fruits, barricading thy passage to Me. So rescued from them, thou shalt attain to Me.

Listen now as to My paramount nature, transcending all that is worldly:—

समोऽहं सर्वभूतेषु &c.

29. 'To all beings I am the same; to Me is there neither foe nor friend. But whoso worship Me in love, they are indeed in Me, and I also (am) in them.'

Be it the divine, the human, the animal, or the stationary, kingdoms; be they high or low, in point of kind (or caste), in point of look, (color etc.,) in point of nature, (character etc.,) or in point of enlightenment, as Refuge to all, independent of such distinctions, I am equal. Inferiority as regards kind, look, nature, or understanding in any person does not, because of it, warrant that he is hateful to me or fit to be rejected as unworthy to come to Me as his Refuge. No one on the other hand claiming superiority of caste etc., is, because of it, specially entitled to claim Me as is Refuge, or has warrant to be particularly dear to Me. Save the ground that he elects Me as his Refuge, not any qualification (as caste, color etc.,) will constitute a claim for My acceptance of Him.

But whoso, of whichever description he be, worship Me as the Object of the most endearing love, worship Me with a fervour as that, without it, their very being would be imperilled, worship Me as that worship alone were their sole end and aim, they,—without regard to their superiority or inferiority as regards caste etc.—would dwell in Me in such a state of blessedness, as compare only with the blessedness of Myself.

I also dwell in them. i. e., dwell in them as if they were My betters.[1]

Moreover:—

1. The meaning is that love would be reciprocated, and sentiments of love—unmixed with fear or differences as between a master and a servant—would be such as subsist between parents and children.

अपि चेत्सुदुराचारो &c.

30. 'Even if one were of flagitiously wicked ways, if he but pay Me exclusive worship, he is to be esteemed as virtuous; for he has verily steered aright'.[1]

People are born of several castes, each caste having its own rules of conduct, whether of the mandatory or the prohibitory kind. Even if they should transgress those laws, they are deserving of being accounted as righteous men, if, in the manner aforesaid, they do but worship Me, with a worship exclusively devoted to Me. Such a person is to be esteemed or honored as a sādhu or the most staunchly eminent Vaishṇava; or to be classed as equal to those of My worshippers already mentioned.

But how is this possible? Because His (present) conduct or resolution is definitely settled in the right direction (*viz.*, of unswervingly worshipping Me). His firm attitude of mind consists in his implicit belief,—which all cannot get—that "the Lord alone is the Cause of the infinite Kosmos, the Para-brahma, Nārāyaṇa, the Ruler of movable and immovable things, 'My own' Sovereign Lord, 'My' Teacher, 'My' friend, and 'My' Object of supreme delight." Such a man is hence a good or righteous man.

He is also to be honored, or, in other words, he is not an object to be lightly regarded, on account of any slight derelictions from the institutes of his caste, inasmuch as all his attention and effort are co-centred on the kind of worship aforesaid. He is thus to be more honored.

But if it be objected, that transgression of customary laws (of caste), must impede the further and further development of the flow of God-devotion, as in the manner declared in the Śruti:—'He shall not attain Him, who has not

1. Vide *Bhāg*: 'III-33-7: Aho bata śvapacho etc.' Cp: *Bh: Gī:* IV-36; and IX-32.

ceased from wickedness, who is not free from passions, whose mind is distracted, and engrossed with manifold occupation, even though he may possess knowledge (of Brahm)'[1], the answer is:—

क्षिप्रं भवति &c.

31. 'Speedy becometh he a holy soul, and flieth to eternal rest. Promise Me, Kaunteya! that My *Bhakta* (beloved) perisheth not.'[2]

Through love to Me, loving for love's sake, and ecstatically transported by that love as he is, he is soon shorn of all sin; the humours of *rajas* and *tamas* are rooted out; and he speedily becomes a holy soul (*dharm-ātma*), that is to say, he soon becomes of a mind exclusively devoted to My worship with all its auxiliaries, unobstructed. It is this devotion which was alluded to at the commencement: *viz.*, 'of this *Dharma* (Path of Virtue), Parantapa!' (Bh: Gī. IX-3), by the term *Dharma*.

Such a person goes to an eternal state from which there is no return,—a state where all effort contrari-wise to reaching Me ceases.

Do thou Kaunteya! give Me assurance as to the certitude of this opinion of Mine that, whoso is My loving votary, he perishes not, albeit his demeanour vitiated with inimical factors. The great virtue of loving devotion is such that all the army of opposition is destroyed, and having reached the eternal position of non-obstructiveness (or freedom), the devotee becomes speedily, deeply, imbued with love for Me.

मां हि पार्थ &c.

32. 'Be they the sin-born, women, vaiśyas or śūdras,

1. *Kaṭh: Up°* II-24 'Nāvirato duścharitān nāśānto nāsamāhitaḥ, nāśānta-mānasō vāpi prajñānenainam āpnuyāt.'

2. Cp: XVIII-65, *Bh: Gī:* where the Lord makes the promise to Arjuna: '*Prati-jāne* priyō si Me.' In this verse, Arjuna's pledge is asked.

yet by trusting Me, even they shall go to the superior state.'

किं पुनर्ब्राह्मणाः &c.

33. 'Why doubt then, about the merit-full loving brāhmaṇas and king-saints. Do thou, who art in this transient and joyless world, worship Me'.[1]

By putting trust in Me, even women, the vaiṣyas, (or the trading class who, by the very nature of their calling, commit sin) or the Ṣūdras, (the low servile class) though sin-born, do yet go to the supreme state. While so, that well-born brāhmaṇas (priest-class) and king-saints are established in My love, need not be questioned.

Joyless world: because it is stricken with the three-fold afflictions (*tāpa*);[2] and it is fleeting.

Thou (Arjuna)! art a king-saint and art living in such a world. Do thou worship Me.

The nature of *bhakti* (God-love) is thus described :—

मन्मनाभव &c.

34. 'Fix thy heart on Me, be My beloved, be My worshipper, and bend thyself to Me. Mind thus devoted, and giving thyself up to Me, thou shalt gain Myself.'

Man-manāh=My-minded or thy heart set on Me. This means, let thy heart ceaselessly, like the continuous stream of poured oil, be fixed on Me;—Me, the Lord of all;—Me, the Sole Asylum of all excellences, exempt from fault;—Me, the Omniscient;—Me, of Indomitable Will;—Me, the sole Cause of the Universe;—Me, the Parabrahma the Purushottama;—Me of the lotus-like clear and large

1. Vide *Bhāg*: II-7-4 : Te vai vidanty etc.'

2. The three kinds of sufferings man is subject to, *viz.*, ādhy-ātmika = self-caused, ādhi-bhautika = those arising from the external world, and ādhi-daivika = providential visitations.

eyes, and of uniform blue cloud-hue ;—Me of a resplendence as if a thousand suns had simultaneously shone ;—Me, the Nectar-Ocean of loveliness, of arms four, broad and stout, and of effulgent orange-hued raiment,[1]—Me, ornate in immaculate diadem, fish-shaped ear-rings, garlands, bracelets, wristlets etc.,—Me, again, the Ocean of infinite Mercy, Compassion, Beauty, Sweetness, Dignity, Bounty, Affection etc.,—Me, the Asylum of all the globes, regardless of differences;—Me, the Sovereign Paramount.

Further, such a heart should be permeated with absorbing love for Me. He is *Mad-bhaktah* or My beloved. Again let him be *madyāji* = My worshipper : worship resulting from the delights of enjoying Me in love. *Yajna* = worship, means the fullness of service that a loving leige renders to his beloved master. Service is of three kinds :—

(1) *Aupachārika* (=externals of worship such as waving lighted camphor, fanning etc.,) (2) *sāmsparśika*, (tactual service, as garlanding, smearing sandal-paste, perfumes etc.,) and (3) *ābhyavahārika* (=offerings, food, fruit, milk etc.) *Yāga* is thus rendering all kinds of pleasing services. The meaning is: let thy mind be tutored as to be ever bent on doing such loving service.'

And further *bend thyself*, or prostrate to Me. This means: let thy mind,—not satisfied with services rendered out of infinite love created by thy communal bliss with Me—be bent in homage and humility to Me, thy Inner Soul.

Mat-parāyaṇah or *one who has given himself up*, is he to whom I am the Supreme Seat (or State or Rest), or he who, independently of Me, would not exist, and therefore relies on Me.

Thus disciplining thy mind to be one-pointed towards Me, render it strong enough to be able to revel in the de-

1. Along with other texts, read 'yuvā-suvāsāh parivītā āgāt' *Yajus*, *rāhmaṇa*: VI-1-3. with reference to the personality of God.

lights of communing with Me. Possessed of such a mind and heart (*manas*) *thou shalt* attain to *Myself.* The term *ātmā* (in the verse) stands for *manas* or mind.

The import of the verse is: that if with such a prepared *manas*, thou shouldst meditate on Me, thou shouldst enjoy Me, thou shouldst serve Me, thou shouldst prostrate to Me, and shouldst trust to Me Solely, thou shouldst gain Myself.

Thus, then, in conclusion, thou shalt carry on all thy worldly duties required for thy bodily subsistence, and scriptural duties,—*viz*: daily, casual etc., rites—as if all was done to please Me, as done by one who is essentially My leige, and done, being actuated to do so, by Myself. Thou shalt ever in love be engaged in singing My praises, in My services, in bowings etc. Thou shalt contemplate that the Universe is under My rule and guidance, and subsists as essentially My appendage. Thou shalt ponder and reflect over the multitude of My loveable Attributes.

Occupying thyself daily, thus, in devotion of the aforesaid description, thou shalt reach Myself.

OM TAT SAT.

Thus closes The Ninth Discourse,
Named, *Rāja-vidyā-Rāja-guhya-Yoga,*
Or The Book of Kingly Wisdom, Kingly Mystery,
With *Śri Rāmānujā's* Commentary thereon,
Between *Śri Kṛishṇa* and *Arjuna,*
In the Science of *Yoga,*
In the Divine Wisdom of the *Upanishads,*
Or the Chants of *Śri Bhagavān.,*
The *Bhagavad-Gitā.*

ŚRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VIŚISHTĀDVAITA

COMMENTARY

LECTURE X.

NAMED,

VIBHUTI-VISTARA-YOGA,

OR

THE BOOK OF DIVINE GLORIES,

"स्व कल्याणगुणानन्त्य कृत्स्नस्वाधीनतामतिः।
भक्तयुत्पत्तिविवृद्ध्यर्थं विस्तीर्णा दशमोदिता॥

Śrī Yāmunāchārya.

'To cause and fan God-love, Book Ten takes to discuss
His Pow'r over all, and His Glories num'rous.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE TENTH LECTURE,

NAMED

VIBHUTI-VISTAR-YOGA.

OR

THE BOOK OF DIVINE GLORIES.

PROEM.

BHAKTI or God-love with its requirements was treated (in Lecture IX). In order to engender such loving devotion, and nourish it, this Lecture undertakes to expatiate on the subject of the infinity of infinite Glories of Bhagavān such as unrivalled Sovereignty (or inviolable Power=*aiśvarya*), and the governance of the Kosmos vesting in Him as its Soul,—the Kosmos constituting His body.

ŚRĪ BHAGAVĀN Continued :—

भूय एव महाबाहो &c.

1. 'Hearken, O of mighty arm! to My sublime speech, which, again, I am about to deliver for the good of thee, (My) beloved.'

My beloved, because thou becomest delighted at hearing My greatness. To thee then, for thy benefit,—*viz.*, to awaken in thee loving devotion and fan it to flame,—I shall again sublimely harangue on the amplification of My Greatness. Listen to it with rapt attention.

न मे विदुः &c.

2. 'Not the hosts of Suras, nor the Maharshis, ken My Greatness ; (for) verily am I, every way, the prior to Devas and Maharshis.'

The companies of the Suras (Devas), and even the Maharshis who are capable of supersensuous perception, and are highly illuminated, know not My High Nature= *prabhavam=prabhāvam.* In other words, they know not the Divine nature of My titles, My deeds, My essence, and My attributes. In every way am I the Source of the being, the intelligence and the power possessd by them (the Devas etc). What intelligence etc., they have, is limited, being but the measure of their merit awarded by Me, making them what they are, Devas and Devarshis. Their intelligence (or consciousness) being limited, they cannot gauge the exactitude of My nature.

That knowledge concerning Me is now stated, which Devas etc., cannot conceive,—knowledge which would remove the obnoxious elements which stand in the way of Love (*bhakti*) growing.

यो मामजमनादिं &c.

3. 'Whoso knoweth Me as the Birthless, the Beginningless, the Great Kosmic Lord,—he, among mortals, is risen from ignorance, and he is delivered from all sins.'

He who is never born is *Ajaḥ*=Birthless. This attribute connotes the Lord, as contra-distinguished from the

changeful non-intelligent substance (matter), and the world-enmeshed intelligents (*samsāri-chetanāḥ*).

By the term *anādi*, the Lord is distinguished from the liberated souls, who, though birthless, have had a beginning for their liberated state. The liberated soul is so characterized from its having had at one time association with evil. Hence by the term *anādi* is implied that the Lord had never such association, and occupies a position antidotal to evil. Śruti also says:—'(He) stainless etc.'[1]

Thus, he who has grown wise among mortals, understands Me (1) as essentially different from, and contrary to, anything associated with evil; and (2) as the great Lord of the Kosmos, meaning the Over-lord of the several lords of the Kosmos.

Asammūdhaḥ=the non-ignorant, or the wise; wisdom consisting in being destitute of the hallucination in that I am equal to, or I compare with, other things, or not identifying Me with, or conceiving Me as like unto, other things.

Such a devotee is delivered from all obstructive sins preventing the development of God-love (or love to Me).

The purport is this:—In the world, the king of a people is, like any of his people, a man himself; but he has become a ruler by some act (of merit): such even is the case with the king of the devas [Indra, and even the Lord of the mundane egg (Demiurge=Brahmā], who are all like any other ordinary worldling. Every one of them comes under the one or the other of the three-fold *bhāvanas*.[2] The Śruti dec-

1. *Śvet*: *Up°*: VI-19: 'Niravadyam etc.

2: *Bhāvanā-traya* = (1) *Karma-bhāvana*, (2) *Brahma-bhāvana*, and (3) *Ubhaya-bhāvana*. Janaka and such like persons come under (1), Sanaka and such like, under (2), and Brahmā and such like under (3). Consult *Vedārtha-Sangraha Pp*: 312-313, (Telugu Edition) and *Vish: Pur:* VI-7-48. And therefore they are all amenable to their acts.

lares : '(He) Who creates Brahmā.'[1]

The same is the case again with all those who may have even acquired the eight kinds of preter-natural powers (*siddhis*).[2]—But He : He is the (1) *loka*-(2) *mah*- (3) *eṣvara* = the Great Lord of the Kosmos:—

(1) The Kosmos (*loka*) is the sum-total of all Sentient and Non-sentient Categories, in both their conditions of latency and patency, the Sentient comprising both the bound and the freed souls ;—the Kosmos that is lorded over by Him.

(2) Greatness (*maha*) consists in his being Antidotal to all that is evil, and the being the holy Storehouse of limitless, countless, attributes of glory.

(3) *Iṣvaraḥ* = Lord, or the being the Ruler, Essential; (or Rulership not coming as an adventitious condition).

Hence, He is, unlike others, singular by Himself. And he who does not incur the error (= *moha*) of fancying Him like unto others, and so understands Me, is exempt from all sins.

Thus, after showing how by meditation of the true nature of the Lord, barriers impeding the growth of *Bhakti* are broken down, and how, *vice versa*, by the removal of obstacles, *Bhakti* is provoked, Gītā next undertakes to explain how *Bhakti* may be enkindled by meditating profoundly on His greatness and sublimity, and His blessed attributes.

बुद्धिर्ज्ञानमसंमोहः &c.

4. 'Decision, Knowledge, Disillusion, Forgiveness, Veracity, Government, Restraint ; Happines,

1. *Śvet* : *Up°* : VI-8 : 'Yo brahmāṇam vidadhāti.'

2. (1) *aṇimā* (2) *mahimā* (3) *garimā*, (4) *laghimā*, (5) *vaṣitvam*, (6) *aiṣvaryam*, (7) *prāpti*, (8 *prākāmyam*. Consult Pātañjala-Yoga-Sūtras.

and Affliction; Geniality and Non-geniality, Dread and Non-dread;'

अहिंसा समता &c.

5. 'Harmlessness and Equanimity; Amiability, Austerity and Beneficence, Fame and Notoriety: all these diversities proceed from Myself.'

The varied humours or temperaments or dispositions of mankind all emane from Myself, (*i. e.*, I am the Giver of those according to merit), such as:—

Buddhi=Decision, or the power of the mind to decide or judge.

Jnānam=Correct or certain Knowledge relating to Intelligent and Non-intelligent substances.

Asammoha=Disillusion or right conception, as for example, the right conception of a pearl-mussel, as a pearl-mussel, which had before been mistaken for silver from its iridiscent nacrine shimmering.

Kshamā=Forgiveness, or the preservation of an undisturbed state of mind against disturbing elements.

Satyam=Veracity, or the quality of the mind to declare truth as truth for the good of creatures.

Dama=Government or the governing or subjugating the external senses or diverting them from their wonted harmful objects.

Ṣama=Restraint, or governing the Inner Organ or sense (the mind).

Sukham=Happiness or delightful experiences.

Duḥkham=Affliction or unpleasant experiences.

Bhava = *bhavanam* = *Uddharsha* = Geniality or the blissful glow arising in the mind from a happy experience.

Abhāva=Non-geniality or the melancholy or pensive mood into which an unpleasant experience throws the mind.

Bhayam=Dread or the dire feeling of misery at the anticipation of an impending or approaching misfortune.

Abhayam=Non-dread or the absence of the above.

Ahimsâ=Harmlessness, the being not an agent of, or instrument in, causing pain or injury to others.

Samatâ=Equanimity or equable state of the mind whether good or bad may befal, either to oneself, or friends or foes.

Tushti=Amiability or sweetness of temper with all (at all times).

Tapas=Austerity=the denying to oneself of even the Śâstra-permitted pleasures, and thus chastising the body.

Dâna=Beneficence, or the transferring to another what contributes to one's own enjoyment.

Yaśas=Fame or renown that one becomes credited with good qualities.

Ayaśas=Notoreity for bad qualities.

The subject-matter here being the description of mental states, *fame*, *notoriety*, *austerity* and *beneficence*, imply the states of mind arising from the acts designated by these expressions.

These and such like mental dispositions are the causes, prompting creatures to engage in activities or keep passive. And they all go forth from Me, meaning that they all come from My willing them.

The next verse teaches that the active agents in the work of creating, sustaining etc., all the sum of existences derive their impulses from My Will:

महर्षयः सप्त &c.

6. 'In the past, the Maharshis Seven,[1] and the Manus Four, were the mind-born those from whom sprang all this progeny in the world.'

The past is the past *manvantara*. The seven[1] Mahar-

1. *Subâ Up°*. I. 'Sa mânasân sapta-putrân asṛijat

shis are Bhṛigu etc, who were born from the mind of Brahmā (Demiurge) to inaugurate the Day-creation (of Brahmā). The Four Manus are those named Sāvarṇikas[1] etc., the mind-born, as well, of Brahmā, appointed to look to the maintenance of the created Kosmos. All the people of this world are descendants from these. They create and sustain, (respectively) their off-sping, every moment, till the eve of Kosmic dissolution.

Bhṛigu, etc and the Manus are followers after My ideals. Hence they are those who are after My mind (*mad-bhāvāḥ*), or who share in My designs.

एतां विभूतिं &c.

7. 'Whoso comprehends the truths of My vibhūti and yoga, will be linked in steady (bhakti—) yoga. No doubt is there about this.'

(1) *Vibhūti*=*aiṣvarya*=Universal Sovereignty or Majesty, as displayed in all the marvellous works of creation, sustenance, and the workings of the Univcrse etc, all depending on Me.

(2) *Yoga*=the consensus or assemblage of all the Glorious Attributes, exempt from all that is abhorrent.

Whoso comprehends Me truly in My character comprised in (the two groups of) (1) *vibhūti* and (2) *yoga*, will succeed in acquiring unwavering or rapt devotion (*bhakti-yoga*).

That is to say: the knowledge respecting My *vibhūti* and *yoga*, (or pondering over the Lord as seen in his wondrous works and conceived as with divine attributes), will aid in the arousing of devotion. That such is the case thou shalt experience thyself.

1. (1) Brahma,—Sāvarṇika (2) Rudra—Sāvarṇika (3) Dharma—Sāvarṇika (4) Daksha—Sāvarṇika, are the Four Sons of Priyā, the daughter of Daksha. Also consult *Tātparyā Chandrika*.

The development of *Bhakti* resulting as the fruition of *vibhūti*-knowledge, is shown (thus):—

अहं सर्वस्य &c.

8. 'I am the Origin of all; from Me operates everything. So do the wise comprehend Me, and with thoughts imbued with devotion, worship Me.'

I am the Origin, *i. e.*, the Cause originating all the wonderful works displayed in creation, comprised of the Intelligent and Non-intelligent objects. And everything too derives its impulses, or energies required for action, from Me.

The wise are the illuminated sages (*jñānis*). And they comprehend Me in My native character af the Independent Lord of Creation, and as Him Who is possessed of the illustrious attributes such as Condescending Simplicity (*Sau-śilya*), Beauty (*Saundarya*), Affection (*Vātsalya*) etc;

The wise worship Me in such aspects. They are *bhāva-samanvitāḥ*. *Bhāva* is a certain function or attitude of the mind, when it is directed to Me in loving devotion. The wise work their minds in order that it may enter into such a mood.

How?

मच्चित्ता &c.

9. 'Thoughts rivetted on Me, and life nestled in Me, do they (bhaktas) ever enlighten and entertain each other about Me. They are content and they are exultant.

Macchittāḥ means: those who fix their thoughts on Me: *Madgata-prāṇāḥ* means: those whose life hangs on Me—, life which, without Me, would be extinct.

They *enlighten* each other reciprocrating their several

experiences of my attributes; *entertain* each other with My Divine and delightful acts.

They are *content* in that their mere conversation (about Me) carrying to them a sense of satisfaction, such that nothing more is wanted to complete it.

They *are exultant* in that their very hearing (of Me) from others, causes in them a rapturous glow of love.

तेषां सततयुक्तानां &c.

10. 'Them, ever athirst for union, I, in love, endow with that illuminated understanding by which they may pass to Me.'[1]

Satata-yuktānām means: those who worship Me incessantly, intensely praying for communion with Me. I give them, out of loving grace, that ripe acute understanding (=illumination=*buddhi-yoga*) by which they can join Me.

Further :—

तेषामेवानुकंपार्थम् &c.

11. 'Solely, out of tender grace for them, Pārtha!, do I destroy their ignorance-born darkness, by the resplendent light of wisdom, filling the course of their thoughts.'

Out of compassion alone for them, I am present in their mind-functions (or mind-workings) as their chief Object (*i. e.*, subject-matter of their thoughts). And there do I make manifest to them My Blessed Attributes.

The *light* is Myself in his thoughts,—the light of wisdom,—shining. The darkness is that begotten of ignorance,—darkness to which men are long inured. Ignorance is what is found in the shape of past Karma. This darkness is antagonistic to wisdom, and produces a desire for things other than Myself. And I do dispel it.

1. Vide *Śrī Bhāshya*, P: 562 (Telugu Edition).

Having heard thus, the character of Bhagavān (1) as in his *vibhūti*, or splendour of manifested Kosmic works, and (2) as in his *yoga*, or in relation to Blessed Attributes,—a character, unique and matchless,—a character productive of infinite bliss to hearers, Arjuna asked with the desire to know at greater length this two-fold character of Bhagavan :—

परं ब्रह्म परं &c.

11½. 'Thou art the Supreme-Great, the Supernal Light, the Superbly Holy (Paramam-Pavitram).'

Thou art He Whom the Śrutis proclaim as Param-brahma, Param-dhāma, and Paramam-Pavitram.

Parambrahma or Supreme-Great is He as stated in :—

'Search for Him from Whom alone are all these beings born ; by Whom the born live on ; into Whom they enter and merge ; He is Brahm'.[1]

'The Brahma-knower attains the supreme (state)'[2]

'Is not he, the knower of Param-brahma, who verily becomes Brahm Himself?'[3]

Similarly, *Param-dhāma*[4] = *Param-jyotiḥ* = Supernal Light, as declared in :

'Now, (where) above all this, the Supernal Divine Light shines forth'.[5]

'Reaching the Supreme Light, one resurrects in his own essential nature.'[6]

'Him, the Light of lights, the devas etc.'[7]

1. *Tait : Up°* : iii-1-1. 'Yato vā imāni bhūtani jāyante, yena jātāni jīvanti etc.'

2. *Tait : Up°* : ii-1-1. 'Brahma-vid āpnoti param'.

3. *Muṇḍ : Up°* : iii-2-9. 'Sa yo ha vai tat Param-Brahma veda Brah-maiva bhavati.'

4. *Muṇḍ° : Up°* : iii-2-1. 'Sa ve-daitat Paramam-dhāma'.

5. *Chh : Up°* : iii-13-7. 'Atha yad atah Paro Divo Jyotir dīpyate.'

6. *Chh : Up°* : viii-3-4. Param-Jyotir upasampadya svena rūpeṇa bhinishpadyate.'

7. *ib : Up°* : vi-4-6. 'Tam devā—Jyotishām Jyotish'.

Similarly, *Paramam-Pavitram*, the Superbly Holy or Sanctifier, or He Who purifies the devotee of all his sins, —the sins of the past (*Pūrv-āgha*), and the sins of the future (*Uttarāgha*). The Śrutis say :—

'As water wets not the lotus-leaf, so do evil deeds cling not to him who understands thus.'[1]

'As the point of a reed (*Ishikā*) cast into the fire, is at once burnt, so do indeed the sins of him become consumed.'[2]

'Nārāyaṇa is Param-brahma, Nārayaṇa is the Highest Truth, Nārāyaṇa is the Supreme Light, Nārāyaṇa is the Paramount Ātma.'[3]

पुरुषं शाश्वतं &c.

12. 'The Spirit (Purusha), the Constant, the Divine the First Lord, the Birthless, the Omnipresent.'

आहुस्त्वामृषयः &c.

13. So do declare Thee, all the Rishis, and Devarshi Nārada, Asita, Devala, Vyāsa (etc). Thyself hast (so) declared to Me.'

All the Rishis, who have accurate cognitions of truths, small and great, declare only Thee as the Constant, Divine Purusha, the Primal Deva, the Unborn, the All-pervading. So likewise, did Devarshi Nārada, and Asita, Devala, and Vyāsa declare :—

"This, Śrī-united Nārāyaṇa, the Resident,of the Milk-Ocean, abandons his Serpent-couch and vouchsafes to come to the city of Madhura."[4]

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1. *Chh : Up.*° iv-14-3. 'Yathā pushkara-palāśa āpo naślishyanta evam evam vidi pāpam-karma na ślishyate.'

2. *Chh : Up.*°: v-24-3. 'Tad yatheshīkā-tūlam agnau protam pradūyet-aivam haasya sarve pāpmānaḥ pradūyante.'

3. *Tait : Up.*° *Nārā.* 11. 'Nārāyaṇa Param-brahma, tatvam Nārāyaṇaḥ paraḥ, Nārāyaṇa paro-jyotir ātmā Nārāyaṇaḥ parah'.

4. *Harivamśa* : 123-62 : 'Esha Nārāyaṇas-Śrīmān' etc.

'Where Madhusūdana is, that Dvārakā is blessed. He verily is God Himself; the Ancient is He; He indeed is the visible immemorial Dharma itself. Those indeed, who are versed in the Vedas, and those also who know spiritual truths, declare Kṛishṇa to be the Great-Soul, the Dharma immemorial. Of all purificants, Govinda is said to be the Supreme Purifier. Of all the virtuous, indeed, is He the Virtue, and of all the auspicious things He is the Auspicious. Where in the three worlds resides the Lotus-eyed, the Over-Lord, Hoary Hari, Madhusūdana Himself is He'.[1]

Similarly: it is stated 'Where the Archaic, Divine, Param-ātma, Nārāyaṇa is, there all the Kosmos, all the holy waters, all the holy temples are. He is Merit, He is Parabraham, He is Holy Waters, He is the Forest for austerities, where the Devarshis and the Siddhas, and all the hosts of the *tapas*-wealthy dwell. Where the Primal Lord, the Great Yogī, Madhusūdana is, there resides the merit of merits. Let thee not have any doubt as to that.'

'Kṛishṇa sole, is the Origin and the End of the systems; Kṛishṇa indeed is all this movable and immovable Kosmas.'

Thyself hast declared to Me, as in:—

"Earth, water, fire, air, ether, manas, buddhi and ahaṅkāra constitute My eightfold differentiated Nature'.[2] (VII-4)

'I am the Source of all; and all proceeds (or goes on) through Me' (X-8).

सर्वमेतदृतं मन्ये &c.

14. 'All that thou tellest Me, Keṣava! I take to be true, for neither the Devas nor the Dānavas, Lord! understand Thy manifestations.'

1. *Mahā-bhā*: *Āraṇ*: 88-25 to 28. 2. *Vide*, Table at end of Lect. VII.

I take, that all that Thou sayest is but fact, not a mere (poetic) description ;—all that Thou tellest me of thy extaordinary and infinite native glory and illustrious attributes. Hence, O Lord !—Treasure of the matchless qualities of wisdom, power, strength, dominion, energy, and lustre!,—the Devas (celestials), and the Dānavas (evil spirits), who are of limited understandings, know Thee not.

स्वयमेवात्मनात्मानं &c.

15. 'O Purushottama! Source of beings! Lord of beings ! God of gods ! King of the Universe ! by Thyself (alone) knowest Thou Thee Thyself.'

O, Purushottama ! Thy nature, Thou knowest Thyself by Thy own knowledge.

Bhūta-bhāvana !=The Progenitor of all beings.

Bhūt-eśa !=The Governor of all creatures.

Deva-deva !=God of even gods, *i. e.*, that even as the *devatas* or celestial beings excel the lower creatures, man animals, birds, reptiles etc., by their innumerable auspicious qualities of beauty, habits etc., even so, much more, dost Thou excel the *devatas*.

Jagat-pate !=The Lord or Master of the Universe.

वक्तुमर्हस्यशेषेण &c.

16. 'Thou alone art fit to tell Thy own glories,—glories wherewith Thou abidest by filling all those worlds.'

Whatever glories (or wondrous works) there be, that are peculiar, to Thyself, Thou alone art capable of describing them, *i. e.*, displaying them. They are glories endless ; and Thou, conversant with the ways of governing all these worlds, pervadest them as the Governor, and abidest therein.

कथं विद्यामहं &c.

17. 'How can I, Thy votary, know Thee, by constantly meditating on Thee? In what ways, O Lord! art Thou, by me, to be meditated?'

I, Thy votary (yogī)=the follower of *bhakti-yoga*. How can I, embarked on constant meditation of Thee, in love, know Thee as the endowed of Perfection, Sovereignty and other Illustrious Attributes.

In what other ways yet untold,—ways other than those already described by Thee as in: 'Decision, Knowledge etc.' (*Gītā* X-4 etc.), art Thou—as the Ruler &c.,—to be reflected on by Me.

विस्तरेणात्मनो &c.

18. 'Recount again in detail, Janārdana! Thy yoga and Thy vibhūti. To Me, the listener to Thy nectar (of words), there is indeed never enough satisfaction.'

As explained briefly in:

'I am the Origin of all, from Me all operates' (Gītā: X-8); now, in detail again, describe Thy Yoga and Thy Vibhūti, Thy Governance (*niyamana*) etc., such as the being the Creator etc. Listening to Thy ambrosia-like Greatness, there is verily no end of delight to Me.. That it is insatiable Thou Thyself knowest.

Śrī Bhagavān responded thus:—

हंत ते कथयिष्यामि &c.

19. 'So be it, Kuru-Chief! I will unfold to Thee My blessed glories, in their salient points; (for) there is no end to My Infinity.'

O, Chief of Kurus! My glories are illustrious. By *salient features* are meant those prominent expressions of My glories as will be declared in:

'I am, of the household priests, the Chief etc.,' (*Gītā*,-X-23¼). A few important instances alone in the world, I am going to cite; for it would not be possible to tell all, or hear all, as they (the glories) are exhaustless.

By *vibūtitva* is meant the being governed (*i. e.*, all the Kosmos is under His government), for after stating that 'Decision etc.,' (*Gītā*, X-4) of beings,—their manifold dispositions—all 'come forth from Me alone, it was then declared:

'Whoso comprehends the truth of My Vibhūti and Yoga etc.' (*Gītā*, X-7).

Similarly, to show that by the term *Yoga*, the being the Creator etc., was meant, and by the term *Vibhūti*, the governance of such creation by that (Creator), the verse:

'I am the Origin of all, from Me all operates. So do the wise know Me, and, with thoughts steeped in devotion, worship Me' (*Gītā*: X-8), undertook.

That the Powers of the Lord connoted by the term Yoga, *viz*: the Ruling of all creatures—or their Governnance—is displayed by His abidance in every creature as its Soul, and that that term also connotes the function of the Lord as the Creator, the Protector, and the Destroyer of all, is now clearly declared (thus):

अहमात्मा &c.

20. 'I am the Soul, Gudākeṣa![1] enthroned in the hearts of all beings. I am the Beginning, the Middle as well as the End of all creatures.'

In the hearts of all beings, who constitute My body, I am seated as their Ātma (Soul)—To be the Ātma is indeed to be in every manner the Support, the Ruler and the Master. As so it is further declared:

1. Lit: the Conqueror of Sleep (*gudāka*=sleep).

'In the heart of all am I firmly seated; from Me is memory, reason and conjecture etc' (*Gītā*: xv-15).

'Īśvara, Arjuna! resides in the hearts of all beings, causing them, by māyā, to whirl on the (Karma-) machine.' (*Gītā*: xviii-61)

Chant the Śrutis also thus:—

'He, Who is seated in all beings,—Who is Innermost than all beings,—Whom all the beings ken not,—of Whom all beings form the body,—Who rules in the interior of all beings,—is thy Ātma, Antaryāmī, (Inner Ruler), Immortal'[1]

'He, Who seated in Ātma-Who is in the interior of ātma,—Whom ātma do not know— of Whom ātma is body —Who rules the interior of ātma—is thy ātma, Inner Ruler, Immortal.'[2]

So seated then,—as Ātma—among all creatures, I am their *Beginning, their Middle and their End, i. e.*, the Cause of their evolution, persistence and dissolution.

Thus having shown how the Lord abides in all His manifested beings as their Soul, and how all terms in their ultimate reference (*sāmānādhi-karaṇya*)[3] connote the Lord Himself, this community of reference[3] as subsisting between the Lord and His manifested Kosmos is now illustrated (by many noted instances): Verily only then, can all terms have such ultimate connotation, as referring to the Lord, when He is in them as their Soul; as for example, the terms such as Deva, man, bird, tree etc., though denotative of the corporeal exterior, is connotative of the souls which indwell those exterior forms. The same rule holds good in regard to terms ultimately connotatively

1. *Bṛi: Up°*: ✗-7-15. 'Yas sarveshu bhūteshu tishṭhan sarvebhyo bhutebhyoऽntaro etc.,'

2. *Bṛi: Up°*: ✗-7-22. 'Ya ātmani tishṭhan ātmanoऽntaro etc.,'

3. Means, that two or more terms signifying different ideas, referring to but one object, such as the terms yellow and round etc., in the expression, yellow round orange referring to the object orange. 'The relation of co-ordinates.'

referring to the Lord Himself in His aspect as the Soul (of things denoted by such terms),—as will be shown in verse:—

'Movable or immovable, nothing exists without Me, but within Me etc' (*Gītā*: x-39); a passage postulating the existence of nothing save as dependent on the Lord. That dependent existence means that which depends as 'the ruled by the Lord' was declared in the beginning:—

'From Me moves all etc' (*Gītā* x-2).

आदित्यानामहं &c.

21. 'Of the Ādityas I am Vishṇu: of the luminous orbs, the radiant Sun; of the Maruts, I am Marīchi: of the stars I am the Moon'.

Of the Adityas, who are twelve[1] in number, the chief one bearing the name Vishṇu is Myself.

Of the shining lights in the Universe, I am the Solar group. Of the Maruts[2], the chief, by name Marīchi is Myself.

I am the Moon of the asterisms. The genetive case 'of' here is not used as specifying one *out* of many, but as one *over* all; Moon in the present instance being the Lord *over* all the stars; as exemplified again in 'I am the intelligence of beings' (*Gītā*: X-22) where, it means that what exists as intelligence in beings as *apart* from beings, is Myself.

वेदानां &c.

22. 'Of the Vedas, I am Sāma-veda,' of the Devas, I am Vāsava (Indra); of the senses, I am *manas*; of the beings, I am intelligence.'

1. *Vish*: *Pur*: (1) Dhātṛi (2) Aryamā (3) Mitra (4) Varuṇa (5) Indra, (6) Vivasvān, (7) Pūshan, (8) Parjanya, (9) Aṃśu, (10) Bhāga, (11) Tvashṭṛi (12) Vishṇu.

2. The Seven Maruts are: (1) Āvaha (2) Pravaha (3) Nivaha (4) Paravaha (5) Udvaha (6) Samvaha (7) Parivaha (= Marīchi)

I am the Sāma-veda, the chief among the four Vedas, Rik, Yajus, Sāma and Atharvaṇa; of the devas (celestials), I am Indra. Of the eleven senses[1], the chief *manas*, I am. Of the beings (or living things) I am intelligence *(chetanā)*, *i. e.*, what is intelligence in them, I am that.

रुद्राणांशंकरश्चास्मि &c.

23. 'Of the Rudras, I am Śankara; of the Yakshas and Rakshas, I am Vitteśa; of the Vasus, I am Pāvaka; of the mountains, I am Meru.'

Of the eleven Rudras[2], I am Śankara; of the Yakshas and Rakshas, I am Vitteśa=(lit: the Lord of Riches)= Vaiśravaṇa=Kubera.

Of the eight Vasus[3], I am Pāvaka.

Among the mountains crowned with peaks, I am Meru.

पुरोधसांच &c.

24. 'Know Me, Pārtha! to be Bṛihaspati,[4] the chief of the domestic priests; of the army-commanders, I am Skanda[5]; of water-reservoirs, I am the Ocean.'

The chief of domestic priests, Bṛihaspati, I am. *Senānī* = *Senāpati*=commanders of armies. Of these I am Skanda[5].

Of waters (or water-collections) I am the Ocean.

महर्षीणां &c.

25. 'Of Maharshis, I am Bhṛigu; of speech, the

1. The five organs of perception, the five organs of action, and the *manas*=11. Vide Table, p: 257-258.

2. *Vāyu: Pur* (1) Ajaikapād, a (2) Ahvi-bradhna, (3) Hara, (4) Nir-ṛita, (5) Iśvara, (6) Bhuvana, (7) Aṅgarāka (8) Ardha-ketu, (9) Mṛityu, (10) Sarpa, (11) Kapālin.

3. (1) Apa, (2) Dhruva, (3) Soma, (4) Dhava, (5) Anila, (6) Anala or Pāvaka, (7) Pratyūsha, (8) Prabhāsa. (See *Vish: Pur:*).

4. The household priest of Indra.

5. The 2nd son of Śiva also called Kumārasvāmi, or Subrahmaṇya. (Vide, *Bhag : Vish :* p. 1515).

monosyllable (AUM); of sacrifices, I am the sacrifice of *japa*; of the stationaries, Himālaya.'

Of the Maharshis,[2] etc, I am Bhṛigu. Speech means articulate sounds, signifying things (and ideas); of these, I am the monosyllabic symbol (AUM), the Praṇava.[4]

Of sacrifices (yajñas), the best is that of Japa (or pious meditations on the Deity with the help of sacred formulæ).

Of the (terrestrial) mountains, I am Himavān (or the Himālayas).

अश्वत्थः सर्ववृक्षाणां &c.

26. 'Of all the trees, I am the Aṣvattha;[1] of Devarshis, Nārada; Of Gandharvas, Chitraratha; and of Sidhhas, Muni Kapila.'

Of trees, I am the worshippable Aṣvattha; of Devarshis, I am Nārada; (rest as in verse).

उच्चैःश्रवसमश्वानां &c.

27. 'Of steeds, know, I am Ucchaiṣravas, the nectar-born[3]; of elephant monarchs, Airāvata; of men, the king,—their ruler.

आयुधानामहं &c.

28. 'Of weapons, I am Vajra; of kine, the Kāmadhuk; the procreator Kandarpa, I am; and of serpents (*sarpas*) Vāsuki.

Kāmadhuk=Kāmadhenu=the Divine Cow Surabhi, (lit: the milcher of desires).

Kandarpa=(Manmatha)=the cause of, or motive for, progeny.

1. The 329th name of 'Vishṇu' the 330th being *Skanda-dharaḥ*. (Vide Bhattar's *Sahasranāma-Bhāshya*).

2. The Indian fig (Ficus Religiosa).

3. Amṛita=the Milky Ocean. The horse Ucchaiṣravas was born at the time of its churning.

4. Vide note 1, p: 5.

Sarpa=Serpent or one-headed Snake.

अनंतश्चास्मि &c.

29. 'Of Nāgas, I am Ananta; of aquatic denizens, I am Varuṇa; of Pitṛis[1], I am Aryamā; and of Judges, I am Yama.'

Nāgas=Serpents or many-headed snakes.

Yādāmsi=inhabitants of water; of them, I am Varuṇa.

Of Judges=I am Yama=Vaivasvat.

प्रह्लादश्चास्मि &c.

30. 'Of Daityas,[2] I am Prahlāda; of meters, Time, I (am); of animals too, I (am) the lion, and of birds, Vainateya.'

Kāla=Time=*Mṛityu*=Death, one of those agencies that keep reckoning at time to cause catastrophes.

पवनः पवतामस्मि &c.

31. 'Of fluids, I am Pāvana; of the wearers of weapons, I am Rāma; of the finny tribe, I am the dolphin; of rivers, I am Jāhnavī.[3]

Of those which are fluidic, I am Pāvana=wind. Of weapon-bearers (of warriors), I am Rāma. Unlike other manifestations (which are indirect) Rāma here is a direct manifestation. Rāma thus being directly the Lord Himself, the manifested aspect in 'I am Rāma' being the manifestation of wearing weapons. In indirect manifestations, such as 'of Āditāyas, I am Vishṇu' etc, Ādityas etc, are kshetrajñas or jīvās (individual souls) and constituting the body of the Lord—Who is their Soul—they are in the relation

1. Pitṛis=Vairājas or Somapās, Agnishvāttas, Barhishads (incorporeal classes=3). Somapās, Havishmantas, Ājyapas, Sukālins (corporeal classes=4). See *Manu* III-194-199, *Harivaṃśa;* and *Yajur-Veda.*

2. The Projeny of Diti.

3. Ganges, the daughter of Jahnu Rishi. (Vide *Vishṇu: Pur:* IV-7-3, 4.)

of attributes to Him, like the weapons (in this case) forming attributes to Rāma (the direct Incarnation of the Lord).

सर्गाणामादिरंतश्च &c.

32. 'I am, Arjuna! the Beginning, the End, also the Middle of creation. Of sciences, (I am) the Science of ātma; of the debaters, I am the argument.'

Creation means the sum of things created. Of this, I am the Beginning, *i. e.*, Cause; *i. e.*, I Myself am the Creator of everything created, then and there.

Similarly I am their End, *i. e.*, I am Myself the Destroyer, then and there, of whatever things come to be destroyed.

Similarly am I the Middle meaning Protector; *i. e.*, whatever things are being protected, then and there, I am the Protector.

Vāda is right argument employed in order to arrive at truth or truthful decision, differing from what are called Jalpa[1] and Vitandā.[2]

अक्षराणामकारोऽस्मि &c.

33. 'Of the alphabet, I am the letter A; of compound-words, the *dvandva*.[3] I Myself am the perishless Time. I am the all-faced Dhātṛi.'

Among the letters of the Alphabet, I am the letter A, which is the base or root of all other letters. So says Śruti:

'A-kāra (or Letter A) itself is all speech.'[4]

1 and 2. *Jalpa* and *Vitandā* are both absurd ways of arguing, beyond even the rules of fallacy. Monier Williams describes *Jalpa* as 'the argument in which a disputant tries to assert his own opinion and to refute that of his adversary by overbearing reply or wrangling rejoinder. *Vitandā* consists in idly carping at the arguments or assertions of another without attempting to establish the opposite side of the question.

3. Compound formations such as *Rāma-Lakshmaṇa*.

4. *Rig-Veda: Aitareya-Āraṇyaka* III-2-3 'Akaro vai sarvā-vāk.'

Sāmāsikaḥ means the class of *samāsāḥ* or compound word-forming (as in Samskṛit). Of the several ways of compounding, I am the collective-compound or compound of which all the terms are substantives or attributes, each term being of equal value with the other, grammatically.

I am Time —never-ending,—composed of the divisions, called kalā[1] and muhūrta.[1]

I am the Creator of all, *viz*: *Dhātṛi*=*Hiraṇyagarbha*= the four-faced (Demiurge).

मृत्युः सर्वहरश्चाहमुद्भवश्च &c.

34. 'And the all-capturing Death, I am; and the Origin of all to come; of feminine (virtues) I am fame,* prosperity* and speech,* memory* and intellect,* courage* and forbearance.*

I am Death, the great Depriver of all life. And I am the act known as Birth of all that is going to be born. Of what is feminine (or known as feminine perfections, or the female Deities presiding over these qualities), I am Prosperity (*Śrī*), also Fame (*Kīrti*), also Speech (*Vāk*), also Memory (*Smṛiti*), also Intelleet (*Medhā*), also courage (*Dhṛitiḥ*), also forbearance (*Kshamā*).*

बृहत्साम &c.

35. 'Similarly, of Sāma-chants, I am the Bṛihat-Sāma; of poetic metres, I am Gāyatrī; of months, I am Mārgaśīrsha;[2] of seasons, I am the Flowery.[3]

Of Sāma-chants (*Vide* X-22), I am Bṛihat-Sāma; of Vedic (holy) metres, I am Gāyatrī.

Kusumākara, or the Season of flowers=*Vasanta*.[3]

1. *Kalā*= about 8 Seconds. *Muhūrta*=$\frac{1}{30}$ of the day.

2. November-December, called the Agrahāyaṇa, or the month with which the year commenced at one time.

3. April-May (Vasanta).

4. In Saṃskṛit, all these terms are of feminine gender.

द्यूतं छलयतामस्मि &c.

36. 'Of dupes, I am the gambling; of the illuminated, I (am) the lustre; I am victory; I am effort; and the goodness of the good.'

Of the dupes or those engaged in imposing on each other, I am the materials such as dice etc., used for gambling purposes.

I am victory of the victorious; and the effort of those who labour.

Satvam=goodness=magnanimity of mind.

वृष्णीनां &c.

37. 'Of the Vṛishṇis[1] I am Vāsudeva; of the Pāṇḍavas, Dhanañjaya[2]; of the Munīs also, I am Vyāsa; (and) of Sages, I am Uśanas.[3]

The being the *son* of Vasudeva is the manifested expression of the Lord, Vāsudeva being the Lord direct.

Of the Pāṇḍavas, I am (2) Dhanañjaya=Arjuna.

Munis are those who in silent meditation realize truths. Of them I am Vyāsa.

Kavayaḥ are sages or *savants*.

दंडो दमयतामस्मि &c.

38. 'Of punishers, I am the Punishment (or the Rod); of aspirants for success, I am Polity; and of secrets, I am Taciturnity; and of the wise, Wisdom.'

I am the Punishment of those who punish infringement of law. Of those who seek to succeed (in debate or conflict) I am the means of success, *viz*: Polity.

Of matters connected with secrecy, I am Silence; and also I am the Wisdom of the wise.

1. See Geneal: Tree at end, Lec: I.

2. 'The Conqueror of wealth'= Arjuna.

3. Uśanas=Śukra=the Son of Bhṛigu, =the priest, and preceptor of the Daityas.

यच्चापि सर्वभूतानां &c.

39. 'And what the seed of all things is, Arjuna! that itself I am.[1] Mutable or immutable, nothing exists that, without Me, can exist.'[2]

What the seed (or soul) is in all things, in whatever condition they be, manifest or inferred (or immanifest) I am that.

Whatever sum of things may be deemed to exist, without Me as their ātma, it cannot so exist.

The purport throughout, thus,—from :—'I am ātma, Gudākeṣa! enthroned in the hearts of all beings' (*Gītā*: X-20), up to, 'Movable or immovable, nothing exists without Me but with Me' (*Gītā*: X-39),—is that the Lord exists in all things as ātma (or Spirit). All things in all conditions are ever united with Me as ātma (Spirit). It is evident from this that what is intended to be shown by *sāmānādhikaraṇya*, (or communal existence of substance and attribute as one object) is the fact of the Lord dwelling in all things as Spirit (ātma), (or that all things have only a relative existence with reference to the Absolute Spirit).

नांतोऽस्ति मम &c.

40. 'There is no end, Parantapa! of My Glories, Divine. As for this account of My Glories, I have but given (thee) a summary.[3]

Of My glories, Divine or Auspicious, no end is there. As for the account of Glories, I have stated in brief here, they are those which are manifested under some limitation or other.

यद्यद्विभूतिमत्सत्त्वं &c.

41. 'Whatever thing is beaming with glory, prosper-

1. Cp. *Bhs Gī*: XIV-4 and *Bhāgs* XI-16.
2. Cp. *Bhs Gī*: VII-6½.
3. Vide *Bhs Gī*: VII-8-9.

ous or brilliant, know thou that as solely emanated from a scintilla of My glory.'

(1) Whatever things exist which manifest the glory of being under My direction (*vibhūtimat*);

(2) Whatever things exist which are splendid and grand, or prosperous in kind or coin;

(3) Whatever things are seen attended with enthusiasm and eclat in any undertaking;

Know them all as arising from but a fraction of My glory. Glory or *tejas* is irresistible Energy or Power. All the glories that are manifested, know, as springing from a fragment of My directive Power, out of My inconceivable Power.'

अथवाबहुनैतेन &c.

42. 'But, what use is to thee, Arjuna! all this vast knowledge. Abiding therein, I am in the Kosmos with but a fraction (of Me).'

What all that may be given to thee as knowledge on this subject is to no account. In whatever condition this Universe may be,—whether in the subtle unmanifest state or gross manifest state[1]—whether as regards its essentiality or its perpetuity, or as regards its ramifying out into various activities—this Universe, the compound of *chit* (conscious) and *achit* (unconscious) substances, is all planned out in such a manner as never to overstep the workings of My will. It is upheld but by an iota—a ten thousandth part

1. In the modern language of philosophy, the *subtle state*, is the 'Absolute Reality' and the *gross state*, the 'Relative Reality.' Herbert Spencer may be considered the modern oracle of Rāmānuja, when he says: 'Noumenon and Phenomenon are here presented in their primordial relation as two sides of the same change, of which we are obliged to regard the last as no less real than the first.' *First Principles*, p: 170. In other words the 'Unknowable' is necessarily correlated to the knowable.

of a ten-thousandth part (say)—of my Transcendent Power. Says the Blessed Parāṣara:

'This Kosmic force is but the ten-thousandth of a ten-thousandth part.'[1]

OM TAT SAT.

Thus closes The Tenth Discourse,
Named The *Vibhūti-Vistara-Yoga*,
Or The Book of Divine Glories,
With *Śrī Rāmānuja's Commentary* thereon,
In the colloquy Between *Śrī Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Divine Knowledge of the *Upanishads*,
Or the Chants of *Śrī Bhagavān*,
The *Bhagavad-Gītā*.

2. *Vish: Pur:* I-9-63. 'Yasyāyutāyutāmśāmśe viśva-śaktir mayi sthitā.' Also *vide*, *Stotra-Ratna*, by Āḷavandār, Śl 12.

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA COMMENTARY.

LECTURE XI.

NAMED,

VIṢVARŪPA-SANDARṢANA-YOGA.

OR

THE BOOK OF KOSMIC VISION.

"ऐकादशे स्वयाथात्म्य साक्षात्कारावलोकनाम् ।
तत्त्वमुक्तं विदिप्राप्तयो र्भक्तैकोपायता तथा." ॥

Ṣrī Yāmunāchārya.
Gītārtha-Sangraha, 15.

'Th' Eleventh mentions Eye Divine, Arjun to view.
That Love 's sole means to know, to see, to reach, God true.'
Ṣrī Yogī Pārthasārathi Aiyangār.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE ELEVENTH LECTURE,

NAMED

VISVARŪPA-SANDARSANA-YOGA

OR

THE BOOK OF KOSMIC VISION.

PROEM.

THUS, in order to kindle affection for the Divine (*bhakti*), and inflame the same, the nature of Divinity as ensouling all things, accompanied with the expression of the multitude of blessed Divine attributes,—unique, and essentially characterising that Divine nature—was dwelt upon; and that contingent on such Nature, the relation to It as body, of all the differing natures *viz.*, the sum of *chit* Intelligent (*chit*) and Non-intelligent (*achit*) entities, and their derivation from Divine Nature, of their very substance, being and movement, were also dwelt on.

Having heard thus from the Blessed Lord Himself, the singularity of Divine Nature, and the dependence of all things on Him for their very being, living and moving, Arjuna brought home to himself the conviction that such

was the truth; but desirous of perceptually demonstrating to himself the same, Arjuna queries again:

[Conformable to Arjuna's desire, he is going to sight Divinity, as will be apparent further on in verse:

'All-wonderful, Resplendent, Infinite, All-faced, (*Gî*: XI-11).

'The whole Kosmos located There in a part, and diversifiedly manifold' (*Gî*: XI-13).]

Arjuna spake thus:—

मदनुग्रहाय परमं &c.

1. 'Rid I am of my infatuation, by the speech Thou hast, for my grace, made, concerning Adhyātma, the Supreme Mystery.'

I have hitherto been labouring under the misapprehension of loving my body as if that were the ātma. But Thy speech constituting the Supreme Mystery, concerning ātma, has removed this misapprehension with regard to ātma; in other words, my misconception has been far dispelled. The Adhyātma or knowledge regarding ātma is that which is embodied in the Gītā, beginning with:

'Never at all was that I was not', (II-12) and ending with:

'Therefore become thou yogī, O Arjuna!' (VI-46).[1]

Likewise also:

भवाप्ययौ &c.

2. 'In detail, verily, from Thee, O Lotus-eyed! have been heard by me, (the Whence of) the ingress and egress of beings, as also (Thy) eternal Majesty.'

Likewise, beginning from the Seventh, up to the end of

1. Constituting the first Division of Six Lectures, called 'Psychocrasy'.

the Tenth Discourses, I have heard of Thee, O Lotus-eyed! the efflux of all beings from Thee, as well of their influx into Thyself, Paramātma.

Avyayam = Exhaustless = Eternal.

Māhātmyam = Majesty or Greatness consisting in being the Unrelate to all the related things, Sentient and Non-sentient; in Thy Supremacy, by reason of Thy countless glorious attributes of Omniscience, Omnipotence etc; in Thy being the all-Prop; in Thyself being the Director of every thought and every wink, and so on *ad infinitum.*

Hi = verily, is an adverb indicative of the approaching vision (of God):

एवमेतद्यथात्तत्वं &c.

3. 'As didst Thyself declare, Parameṣvara![1] so do I wish to see Thy Sovereign Form, Purushottama!

O Parameṣvara![1] Thou didst describe Thyself as thus, and as such. And I do desire to realize the same by sight O Ocean of Compassion for Thy lieges!—realize Thy Unparalled Sovereign Form, expressive of Thy Divine Aspects (or Powers of ruling, protecting, creating, destroying and supporting; of Thy being the Harbour of Glorious attributes; of Thy Super-excellency; of Thy Uniqueness from everything else, etc.

मन्यसे यदि &c.

4. 'Master![2] shouldst Thou deem Me fit to see (the Form), then do Thou, Yogeṣvara! reveal Thyself to me in all (things).'

If Thou so thinkest that Thy form, connotative of the Divine functions of 'all-Creater', 'all-Destroyer', 'all-Prop' etc., is fit to be seen by me, then do Thou reveal Thyself to me. *Avyayam* is an adverb meaning, in entirety.

1. The 379th name of Vishnu = The Supreme Sovereign. 2. The 35th and 300th name of Vishnu = the Master of hearts (*Prabhu*)

Yogeṣvara!=Lord of Yoga. *Yoga*=the consensus of Divine attributes: Wisdom, Power, Sovereignty, Energy, Wonder, Glory,[1] etc., not to be found allied to any other being save Thyself. That *Yoga* means this is testified to by:

'See My Sovereign Yoga' (*Gī*: XI-8).

To supplicating Arjuna, who was so desirous, and whose voice was convulsive with rapturous emotion, spake the Blessed Lord thus:—

पश्य मे पार्थ &c.

5. 'Behold My forms Divine, Pārtha! by the hundred, and by the thousand, in every variety, in every color, and in every contour.'

Gaze on My all-embracing (all-sustaining) Form, in hundred and in thousand phases. *Divyāni*=Divine=Immaterial transcendental colors: white, dark etc.

पश्यादित्यान्वसून्रुद्रान् &c.

6. Behold the Ādityas, the Vasus, the Rudras, the Aṣvins, and the Maruts. Behold wonders, Bhārata!, many, and never before seen.[2]

In My One Form, find the Ādityas, twelve; the Vasus, eight; the Rudras, eleven; the Aṣvins, two; the Maruts, forty-nine-etc., for example. Find in it the many marvels, those directly perceived (or sensed) in this world, and those related in the Ṣāstras, even all those that are to be found in all the other worlds,—all that may be mentioned in all the Ṣāstras;—all that has never been seen before.

1. These are the Six Primary or Principal Attributes (explained elsewhere). Wisdom (*jñāna*)=Omniscience; Power (*bala*)=all-Supporting; Sovereignty (*aiṣvarya*)=all-Ruling; Energy (*vīrya*)=Exhaustlessness; Wonder (*ṣakti*)=miracle-working; and glory (*tejas*)=all-Overpowering. (Vide *Tāt-Chan*:p:3). These attributes have also been explained elsewhere.

2. 'The Sun, the moon, the stars the seas, the hills and the plains.
'Are not these, O Soul, the vision of Him Who reigns? *Tennyson.*

इहैकस्थं &c.

7. Behold now all the Kosmos moving and non-moving nestling here, Gudākeṣa! in a corner of My body; and whichever else thou mayst wish to see.

In My body sole, in but a corner of it too, look, the whole universe of moving and non-moving things, lies.

And whatever else that Thou shalt desire to see, thou mayst find it all to so lie in but a portion of My Form.

न तु मां शक्यसे &c.

8. By thy this eye alone, thou wilt not indeed be able to see Me: I grant thee the Divine eye[1]: See My Sovereign Yoga.

I shall reveal My Kosmic glory, all confined but to a small space in My frame. But with thy physical eye, fitted only to see limited and conditioned objects, thou wilt not be able to realize that sight, unique, beyond example, and beyond measure. Hence let Me confer on thee that Divya or spiritual (immaterial) eye, capable of seeing Me.

See My Sovereign Yogā; Sovereign means: matchless or extraordinary. Yoga=(1) the assemblage or juncture of attributes, Omniscience etc., and (2) the centre of all displayed magnificence (*vibhūti*).

Sañjaya said (to Dhṛitarāshtra):—

एवमुक्त्वा &c.

9. So saying then, O king! Hari,[2] the Great Lord of

1. *In re* Divine Eye, read: *Muṇḍ*: *Up°*: III-i-2; *Bh*: *Gī*: xviii-34; *Chh*: *Up°*: VIII-12-5. It is also called the spiritual, celestial or luminous eye. Read also *Bhāg*: XI-14.

2. Hari=The 361st and 656th name of Vishṇu=He who removes obstacles or sins. Also vide *Mahā*: *bhā Śānti-parva* III-43-39.

yoga, disclosed to Pārtha, His Supreme Sovereign spectacle.

So saying, He who was seated as Charióteer in the chariot, Arjuna's own maternal brother-in-law[1] (!) the Great Lord of yoga—or united centre of Perfections and Magnificence—or the Lord of wonderful Powers—Hari,[2] —Who is Parabrahma Narāyaṇa,—unravelled to Arjuna, His own paternal brother-in-law,[3] His extraordinary Sovereign Form;—the Form, the Seat of all the diverse and wonderful Kosmos; the Form, commanding all.

That Form, was like this:—

अनेकवक्त्रनयनम् &c.

10. Of countless mouths and eyes, the cynosure of marvels, of countless divine adornments, of countless divine weapons;

दिव्यमाल्यांबरधरं &c.

11. Wreathed in divine garlands, robed in divine garments, anointed in divine unguents, all-wonderful, brilliant, infinite and all-faced.

Devam=The brilliant, shining, resplendent.

Anantam=The infinite, or that which is the receptacle of all the Universes, of the past, the present, and the future. Hence that which is not measurable by space, time etc.

Viśvato-mukham=All-faced, of face turned to all sides of the Kosmos.

And that which has its appropriate Divine garments, unguents, garlands, ornaments and weapons.

That which was described by the term Divya or brilliant is now explained:

1. Maternal uncle's son.
2. See footnote 2, p. 351.
3. Paternal aunt's son.

दिवि सूर्यसहस्रस्य &c.

12. 'Were a thousand suns to all at once burst forth in the heavens, then might the Majestic Soul's radiance be compared to that brilliance.

This is but a mere illustration to show the infinite splendour of the Form ; a splendour, the radiance of which is never decreasing.

तत्रैकस्थं &c.

13. Then did Arjuna see there, lying in a spot of the body of the Deva of the Devas, all the Kosmos, divided out in various ways.

In that Divine body of the Deva of the Devas, infinitely long and infinitely broad ; of many hands and of many trunks ; of many faces and of many eyes ; of unlimited effulgence ; of countless celestial weapons ; of appropriate countless celestial embellishments ; of divine garlands and of raiments ; redolent with heavenly odours ; and teeming with infinite marvels; Arjuna discovered lying in a spot, all the Universe in its multifarious wonderful details of what is Brahmā and others, what are the devas, and what the human, the animal the vegetable and the mineral, kingdoms are;—entities classed out as the enjoyers, diversities of things of enjoyments, the varied instruments of enjoyment are; what,—with Svarga, Pātāḷa, Ataḷa, Vitaḷa, Sutaḷa, etc.,—the localities of enjoyment are; in short, the Universe composed of Prakṛiti and Purusha,—(or composite of matter and spirit); or the universal glory as depicted in the verses :—

'I am the Source of all, from Me moves all' (*Gī*: X-8);

'So be it, Kuru-Chief! I will unfold to thee My blessed glories' (*Gī*: X-19);

'I am Ātma, Gudākeṣa! enthroned in the hearts of all beings' (*Gī*: X-20);

'Of the Ādityas, I am Vishṇu' (*Gī*: X-21);

* * * * * *

'Movable or immovable, nothing exists without Me but with Me' (*Gī*: X-49);

'I with but a fraction (of Myself), uphold all this Kosmos abiding therein (*Gī*: X-42);

Pāṇḍava = Arjuna, saw all this with the Divine Eye vouchsafed to him by the Blessed Lord's grace.

तत: स विस्मयाविष्टो &c.

14. 'Then, struck with amazement, and hairs thrilling in ecstasy, did Dhanañjaya reverently bow his head to the Deva, and did, palms joined exclaim.

Then did Arjuna perceiving the Lord Divine,—in a nook of whose Frame, upheld by Him, lay the whole marvellous Kosmos,— the Deva, the all-Wielder, and Container of all the wonderful countless glorious qualities such as wisdom etc,—became petrified with astonishment, his hairs bristling with transport of joy. And like an inanimate rod, fell prostrate, head bowed down; and with palms clasped, exclaimed:

पश्यामिदेवान् &c,

15. 'I see, Lord! all the Gods in Thy Frame, and likewise all the diverse hosts of beings; Brahmā, and Īśa who is seated in Brahmā; all the Rishis and all the shining races of serpents'.

O Deva! In Thy Body, I do see all the gods; and similarly the several classes of creatures; similarly Brahmā, the four-faced ruler of the mundane egg (Brahmāṇḍa) similarly Īśa or Śiva who is seated in Kamalāsana[1], (lotus-

1. Vishṇu's navel is the lotus. Brahmā is born there. Hence he is called *Kamalāsana* or lotus-seated, *vide Nāmaliṅgānuśāsana* I-17. Śiva is born from Brahmā. So he is said to be *Kamalāsanastha* or he who is seat-

seated) or Brahmā, meaning that Śiva is under the control of (his father) Brahmā; similarly all the Devarshis and other Rishis, and all the shining races of serpents, Vāsuki, Takshaka etc.

अनेकबाहूदर &c.

16. 'I see Thee on every side countless-armed—(countless-) breasted, (countless-) faced and (countless-) eyed, and of Form limitless. Yea! Kosmic King! Yea! Kosmic Figure! I see not the end or the middle, or even a beginning for Thee'.

Everywhere do I see Thee infinite, of countless arms and of countless breasts, of countless faces and of countless eyes.

Viśveśvara=The Wielder or King of the Universe.

Viśvarūpa=The Kosmic Figure, or He to whom the Kosmos is the body.

Inasmuch as Thou art *ananta*=endless, Thou hast no end, no middle, and no beginning. Thus do I see Thee.

किरीटिनम् &c.

17. I see Thee, crowned, with mace and discus in the hands; a pile of light, dazzling everywhere, and on all sides dazing the sight; blazing with sun-and-moon-like glow; measureless'.

A huge mass of glory; resplendent everywhere, blinding the sight on all sides; having a brilliance like the sun and the moon blazing. I see Thee thus measureless, with crown (*kirita*), sceptre (*gadā*), wheel (*chakra*) etc.

त्वमक्षरं परमम् &c.

18. 'Thou art to be known as the Supreme Imperi-

---

ed in Kamalāsana, *vide* Śruti, '*Brahmaṇah putrāya jyeṣṭhāya śreshṭhāya*', = the noble eldest son of Brahmā.

shable; Thou art the great Shelter of this Kosmos; Thou art the Undecaying; the Shield of the Permanent Dharma; and I ken, Thou art the Primal Purusha.'

Thou art the Supreme *Akshara*, or the Imperishable (=Unchanging), declared as that which is to be known, in such Upanishad Texts as:—

'There are two Vidyas (sciences) to be learnt' etc.[1]

Nidhānam=Shelter=Support=Prop (of the Universe).

Avyayaḥ=That which can never exhaust, for in whatever aspect, or character, or manifestation, Thou willest to be, so dost Thou ever remain.

The Shield of the Permanent Dharma=The Protecter of the Eternal Laws of Virtue etc., embodied in the Vedas, by incarnating Thyself in any of the known ways (such as Rāma, Kṛishṇa etc).

Thou art the Primal Purusha or Ancient Spirit as declared in such Upanishad-passages as:

'I understand this Purusha the Magnificent' etc.[2]

'The Sublimer than the sublime, Purusha'.[1]

That, this Thou art, I understand; *i. e.*, Thou, the Ornament of the Yadu-race, hast Thyself appeared to Me as such.

अनादिमध्यांतम् &c.

19. 'I see Thee, beginningless, middle-less and end-less; of infinite energy; and of countless arms; having eyes like the moon and the sun; the mouth with burning fire; and Thy glorious light warming up the Kosmos.'

1. *Muṇḍ: Up°*: I-1-4: Dve vidye veditavye.'

2. *Tāit: Araṇ* III-12; *and Purusha-Sūkta:* Ved-āham etam Purusham Mahāntam &c.

Devoid of beginning, middle or end=infinite. *Infinite energy*=Limitless supreme power. Other qualities are implied, such as wisdom, might, dominion, power, strength, lustre, etc. *Countless arms* imply countless breasts, feet etc. All eyes, *like the moon* gladdening, and *like the sun* glowing. The gladdening eye is the cool soft beaming eye with regard to those friendly creatures, the Devas etc., who bow and bend. The glowing eye is the cruel hot burning eye with regard to the inimical hosts of Asuras, Rākshasas, etc. It is said: 'The terrified Rakshas (flee from Thee) in all directions, and all the Siddha-hosts do salute (Thee), etc. (*Gi.* xi-36).

The mouth with fire burning=The mouth as if the Fire of Destruction, in the bosom of time, raged therein.

Tejas=glory=dazzling presence, a beaming presence, a presence, conquering everything before it, or which nothing can resist in its course. And this life-giving glory flows unresisted into the Universe.

Thus do I—in the manner Thou hast deigned to teach me—realize Thy Apparition Divine, a demonstration that Thou art the all-Creator, the all-Refuge, the all-Wielder, the all-Destroyer, the Asylum of all the Divine virtues of Omniscience etc., the Beginning-less, Middle-less, and End-less.

How, in one body, are countless breasts etc., possible? The reply to such an objection would be: It is possible to imagine a single middle trunk above which countless hands etc., do branch off, and below which countless feet etc., do branch off; and every one of the countless faces too may be imagined to have a pair of eyes each. So it is no impossible conception.

'Seeing Thee this-wise, Devas etc., and myself are, all, inspired with awe, etc., says the following verse:

द्यावापृथिव्योरिदमंतरं &c.

20. 'Indeed, is the interval betwixt the heavens (above) and earth (below), and every direction, filled by Thyself alone. At sight of this,—Thy Marvellous Awful Form—all the Worlds Three, O Great Soul! are panic-struck'.

The terms, heaven and earth, imply all the upper and all the lower worlds (respectively). 'The interval between' is to mean the intervening plenum or space. In the spaces in which all the globes dwell, and in every direction, art Thou and Thou alone extended.

Thy marvellous Awful Form is solely by reason of its infinite pervasion, ineffably awe-inspiring.

All the three worlds: the worlds inhabited by Brahmā etc., the Deva and Asura bands, the Pitṛi-hosts the Siddhas, the Gandharvas, the Yakshas, the Rakshas etc.,—all present now to witness the (impending) conflict (between the Pāṇḍavas and Kauravas),—the three worlds distinguished as the habitat of (1) the friendly, (2) the inimical and (3) the middling, beings.

Panic-struck is to be over-terrified or staggered with awe.

Great Soul = One, Whose soul's (or mind's) working is unfathomable.

Like unto Arjuna, unto all beings were granted divine sight competent for direct apperception of the Kosmos-enfolding Image (of the Lord). If it be asked why, it is because to prove to Arjuna the extent of His Power.

Hence it is stated:—

'At sight of this, Thy Marvellous Awful Form, all the Worlds Three, O Great Soul! are panic-struck' (*Gītā*: XI-20).

अमी हि त्वा &c.

21. 'Verily into Thee, do the Sura-hosts enter, some

in fright, clasping their palms and lauding Thee. Saying 'all hail,' the Maharshis and the Siddha-hosts lavish on Thee hymns of praise.'

These Sura-communities, good in nature, seeing Thy Universal Image, are rejoiced, and make towards Thee. Some among them are frightened at the wonderful and awful Spectacle, and consequently join their palms, and ejaculate songs of praise, each according to his light.

Others, the Maharshi-groups and the Siddha-clans,—those who have realized higher and lower truths,—say 'all hail' (=*svasti* 'be it well,' a form of well-wishing and benediction), and break out into lavishly singing hymns of Thy praise apposite to the Lord's character.

रुद्रादित्या &c.

22. 'In astonishment, look on Thee all the Rudras, the Ādityas, Vasus, and those Sādhyas, the Viṣvas, and the Aṣvins, Maruts and Ushmapas, the hosts of Gaṇdharvas, Yakshas, Asuras and Siddhas.'

The Ushmapas belong to the Pitṛis, as the Ṣruti says: 'Verily are the Ushmabhāgas, Pitṛis'.[1]

All these, struck with astonishment, stare at Thee

रूपं महत्ते &c.

23. 'The worlds are put into a tremor, and Myself too, at seeing, O Strong-armed! Thy Magnificent Image, of many faces and many eyes, of many arms and feet, many breasts, and terror-striking tushes.'

'Tushes etc'=with teeth numerous, a most awe-inspiring appearance. *The worlds*, are the Three Worlds above-mentioned, containing the three classifications of beings, the

1. *Tait. Brah.* i-10. 'Ushma-bhāgāhi pitarah.'

friendly, the antagonistic and the indifferent. They and all and Myself are put into trembling at sight of this Thy Vision.

नभः स्पृशं &c.

24. 'O Vishṇu![1] my very inner self quakes at seeing Thee reaching the firmament, effulgent, of numerous colors, wide-opened mouths, and large shining eyes; and neither courage nor peace can I command.'

The term *nabhas*=firmament or vault above, is in reference to the *parama-vyoma* or the Supreme Space or Regions above, beyond the three Guṇas, (or the Heavens) chanted in the Śrutis as :—

'That in the High Imperishable Vault (*vyoma*)'[2].,

'The Sun-colored, beyond Tamas'[3],.

'The Dweller beyond this Rajas'[4],.

'He who is his (soul's) Supervisor, in the sublime firmament (*vyoma*),'[5] etc.

Nabhas-spṛiśam=reaching the firmament, means that Thou art the (infinite) Shelter or Receptacle of all the changeful Prakṛiti-principle, and the Purusha-principle in all its several states of existence (bound, free etc). Also in a previous stanza, it was declared :—

'Indeed is the interval betwixt the heavens and the earth filled' etc (*Gītā* : XI—20.

Antarātma=my very inner soul, means the mind.

Courage : To sustain bodily existence.

Peace=Placidity for the senses.

1. The 259th and 663rd name of God=He who pervades all.

2. 'Tad akshare parame vyoman' *ahā-Nār : Up°* : 1.

3. 'Āditya-varṇam tamasaḥ parastāt' *Tait : Aran* : III-13.

4. 'Kshayantam asya rajasaḥ parāke' *Tait : Saṁh* : II-2-12.

5. 'Yo asy-ā lhyakshaḥ parame vyoman'. *Tait : Samh* : II-2-12.

O Vishṇu=O Thou, Who art all-Pervading!

At sight of Thy most Miraculous and Awful Apparition, all my limbs quiver and all my senses are aghast.

दंष्ट्राकरालानि &c.

25. 'Beholding Thy Visages terrific with tushes, and flaming like the Fires of Time,[1] I forget where I am, nor find comfort. Mercy, O God of gods! O Kosmos-Refuge!.'

Viewing Thy many a Visage, terrific like Time-flames,[1] waiting to consume, when the ends of Yugas come round, I fail to recognize directions, and I feel my happiness fled. O Habitat of the Kosmos! O, Supreme Lord of devas, of Brahmā and of Īśa too! deign to be kind, and let me return to my old nature's ways.[2]

In this manner did Pārtha's Charioteer[3] demonstrate to him how all the Universe rested on Him, lived from Him and functioned through Him. He will now prove to Pārtha (Arjuna), the destruction, He Himself, out of His Will, is going to bring on those who were seen siding with the party of Dhṛitarāshtra in the guise of kings, and of those belonging to Yudhishtira,—possessed of Āsuric natures—so that (mother-) earth be rid of such burdens.

Arjuna,—after having realized, with the spiritual eyes with which the Lord blessed Him, the Divine Powers of the Lord in His aspect as creating etc.,—now sees in the Lord, the all-Soul, with the self-same eyes, the event how all the hosts belonging to Dhṛitarāshtra meet their destruction,—though an event which has not actually yet happened.

Arjuna continues:—

1. The consuming Fires at cataclysmal periods.

2. That is, going back to his material condition with the usual physical eye-sight etc.

3. Srī Krishṇa.

अमी सर्वे &c.

26. 'All these scions of Dhṛitarāshtra, along with the bands who rule earth, Bhīshma and Droṇa and the yon Driver's son Karṇa, as well our warrior-chiefs,

वक्त्राणिते &c.

27. Are fast speeding into Thy mouths, terrific with terrific teeth. Some are seen, heads caught between the teeth and ground to dust.'

Duryodhana and others, these sons of Dhṛitarāshtra,—Bhīshma and Droṇa, and Karṇa, the Sūta's son, with their party composed of the lords of earth, together with some of our chief warriors, are (seen) propelled to rush into Thy mouths for perishment,—Thy mouths, striking fear, and terrific with tushes. Some are found, heads caught between Thy teeth and pulverized.

यथानदीनां &c.

28. 'Like unto the waters of rivers flowing rapidly seaward, so do these heroes of the human world pour into Thy blazing mouths.'

यथा प्रदीप्तज्जलनं &c.

29. 'Like unto the moths, precipitating into the flaming fire, to die, so do these men hurl headlong into Thy mouths.'

Like unto the rapid currents of river-waters speeding into the ocean, and like unto the moths fleeing into the blazing fire, so do these countless kings of men furiously rush into Thy fiery mouths, to meet annihilation.

लेलिह्यसे ग्रसमानः &c.

30. 'Lappest Thou all round, with Thy fiery mouths,

all the worlds, morsels-made. The lights of Thy fierce rays, Vishnu! fill the Kosmos, and burn.

The royal folk, Thou catchest in Thy burning mouths, and in Thy rage, violent, lickest the blood that wets thy lips, again and again. Thy fierce rays encompass the worlds with their light and deadly burn.

आख्याहि मे को &c.

31. '(Pray) rehearse, who Thou art, this dreadful Form? salutation to Thee, O Deva-chief!, be merciful; Thee, the Primitive, I wish well to learn. Thy work I do not indeed understand.'

Thou manifested Thyself in this Awful Form, in order to show me Thy Sovereign Power,—limitless—in response to my prayer to see Thee thus, *viz*: 'Do thou reveal thyself, in all, to me, (*Gī*: xi-4) I desire to know Thee as to who Thou art, of this fearful shape; and what Thou didst intend to do? For I know not what thy intentions may be. Explain this to me. O Lord of all *(Deva-vara)*! bestow Thy grace. Say with what object, and for what purpose Thou didst appear in this manner? And then, pray put on thy pleasing Form.

Questioned as to why the Blessed Lord, the Charioteer of Arjuna, while, out of love for His proteges, he undertook to exhibit His Kosmic glory, He yet assumed the Awful Form, He significantly delivered Himself this-wise:

'It is to put thee in mind that no effort on thy part is expected to put an end to this world of kings,—those, to commence with, that are ranged in Dhṛitarāshtra's faction—, but I am prepared to do this even before thee; and to remind thee of this is the assumption by Me of this terrific Form.' The Blessed Lord continued:

कालोऽस्मि &c.

32. 'I am Time, the world-Effacer, come to do the work of destroying the worlds. Even without thee, none of the warriors in the hostile ranks shall be.'

Kāla is derived from the root *Kalayati=gaṇayati*=to count or calculate. I am the Time which reckons when the life-time of Dhṛitarāshtra is going to expire, and similarly of other royal dignitaries. I am now manifest in this Awful Form in order to complete the work of their destruction, and (know) I am engaged in that work directly. By My mere fiat—no waiting for thy help—the Dhārtarāshtras, and other warriors ranged in opposition to thee shall meet ruin.

तस्मात्त्वमुत्तिष्ठ &c.

33. 'Therefore do thou arise, win renown, and by vanquishing thy foes, enjoy the prosperous kingdom. Already have these, by Myself, been slain; and (thou) Savya-sāchin![1] be but the instrument.[2]'

Therefore, arise to fight with them. By vanquishing them, acquire glory, and thy kingdom by right, and enjoy the same abounding in prosperity. By Myself have these unrighteous men been *already slain, i. e.*, picked out for the work of destruction. In that work, thou hast but to play the part of an instrument; in other words, take the place of (the destroying) implements of war.

Savya-sāchin[1]=ambidextrous, from the root *shach*= to unite, meaning he who is able to fix the arrow (to the

1. *Vide Mahābhārata*:
'Ubhau me dakshiṇau pānī gāndīvasya vikarshaṇe tena deva-manushyeshu *savya-sāchīti* mām viduḥ.'

2. Cp. With Bhattar's *Ashṭaślokī* 1: 'Makārārtho jīvas tad-upakaraṇam vaishṇavam idam.'

bow) with the left hand, or who can shoot an arrow with the left hand, and therefore one who is able to fight with both his hands.

द्रोणं च भीष्मं च &c.

34. 'Smite thou, Droṇa, Bhīshma, Jayadratha, Karṇa, and the other valiant heroes, already by Me smitten. Regret not. Fight. Thou shalt in the contest be victor over thy enemies.

Already have Droṇa, Bhīshma, Karṇa etc.,—delinquents—been chosen out for destruction. So, do thou the work (of an instrument). Be not embarassed that thou hast to kill these teachers and relations of thine, and others, —who are attached to pleasures—for considerations of right and wrong, fear or friendship, relationship or compassion. Inasmuch as they have been already picked out for destruction, fight without hesitation. Thou shalt overthrow them in the battle-field. Do not in the least imagine that thou mayst be committing deeds of cruelty (etc). Sure, victory shall be thine.

Sañjaya said :—

एतच्छ्रुत्वा &c.

35 'Hearing this, Keṣava's[1] speech, tremblingly did Kirīti[2] clasp his palms; and reverently bowing, again did he timorously and in broken accents, address Kṛishṇa.'

Having heard the words of Keṣava,—the Ocean of love for His loving creatures—Arjuna bowed, and again in holy fear prostrated; and trembling with palms joined, again did he in broken accents address Kṛishṇa thus :

1. The 654th name of Vishṇu. 2. Arjuna ; or he who is helmed.

स्थाने हृषीकेस &c.

36. 'Worthily, Hṛishīkeṣa! doth the universe rejoice and revel at Thy glory. Panic-struck, the Rākshasas flee to all quarters; and the Siddha-ranks salute Thee.

Sthāne=right, just, worthy. What (is right)? That the Kosmos of the Devas, the Gandharvas, the Siddhas, the Yakshas, the Vidyādharas, the Kinnaras, the Kimpurushas etc., should have come to witness the conflict, and *justly* admire the Lord of all, manifesting Himself to them, out of grace, and rejoice and revel at Thy glory; and it is *right* that the Rākshasas, dismayed, should take their flight in all directions. *Right* again that the Siddha-hosts revere Thee.

Further reasons for just admiration etc., (are now given):—

कस्माच्च ते न &c.

36½. 'O noble Soul! how should they not in veneration bend to Thee, the Sublime, the Creator prior even to Brahmā?

How should they refuse obeisance to Thee?—they, viz: Hiraṇyagarbha etc—to Thee, Who are even prior to them?

अनन्तदेवेश &c.

त्वमादिदेवः पुरुषः &c.

37-37½. O Infinite! Devas'-Lord! Universe's Abode! Thou art the Imperishable, the Effect and the Cause, and What that is beyond. Thou art the Original Lord, the Ancient Purusha, the Superb Prop of the Kosmos.

Ananta=Endless=Infinite.

Nivāsa=Abode=Rest.

Aksharam = Undeclining = Imperishable = the Category of Jivātmas, or individual souls as declared in such Śrutis as:

'The illuminated (soul) is neither born nor dieth.'[1]

Thou art Thyself the Effect (sat) *and the Cause* (asat): This refers to the Category of *Prakṛiti*, or matter.

Sat is with reference to matter's existence in its manifested or differentiated state = Effect. And *asat* with reference to its latent or undifferentiated state (or indiscernible state) = Cause. The Effect is when there are names, forms and parts, distinguishing objects; the Cause, when all names, forms and parts are obliterated.

What that is beyond is in reference to the *mukt-ātmas*, or liberated souls who are beyond both the above-mentioned Categories of (bound) souls and matter. Thou Thyself art this also.

Hence, 'Thou art the original Lord, the Ancient Purusha, and the Prop Supreme of the Kosmos.'

Nidhānam = Rest or Receptacle, for all the Kosmos is rested in Thee;—meaning that as soul is to body, Thou art the Highest Support of the Kosmos.

वेत्तासिवेद्यं &c.

38. 'Thou art the Knower and the Knowable[2]; the Superb Asylum; by Thee, O Infinite-formed! is the Kosmos filled.

What in the Universe are the sum of Knowers and the Knowable, Thou art that. Abiding as Spirit (or Soul) in all, Thou art the Highest *ne plus ultra* Goal. All existences, Sentient as well as Insentient, are impregnate with Thee as (their) Spirit.

Hence by all terms such as Vāyu etc., Thou alone art implied:

1. *Kaṭh: Up°*: I-2-18: 'Najāyate mriyatevā vipaścit.'

2. *Vedyaḥ* = the 165th name of God. Vide: *Sahasra-nāma-Bhāshya*.

वायुर्यमोऽग्निर्वरुणः &c.

38½ 'Vāyu, and Yama, Agni and Varuṇa, and the moon art Thou; the Grand-sire and the Great Grand-sire'.

Thou art the Great Grand-sire: The Prajāpatis are the Patriarchs of all creatures. The Father of the Prajāpatis is Hiraṇyagarbha, and therefore Thou art the Grand-Sire= *Pitāmaha*. Of Hiraṇyagarbha also, Thou art the Father and therefore the great Grand-sire of creatures = *Prapitāmaha*; the sense being that every term such as *Pitāmaha*, is Thy name by the fact of Thy being the indwelling Soul of all *viz.*, Hiraṇyagarbha etc.,

नमो नमस्तेऽस्तु &c.

नमः पुरस्तादथ &c.

39-39½. 'Homage, homage to Thee! a thousand times again and again homage, homage to Thee; homage before, and homage behind to Thee; homage to Thee, O All,[1] from every side'.

Beholding the most Majestic Pageant of the Lord, I prostrate to Him from every side, with joy-elated eyes and reverent with fear.

अनन्तवीर्यता &c.

40. 'O Infinite Energy! of infinite prowess art Thou. Thou dost interpenetrate all things. So art Thou the All'.[1]

O Infinite Energy! Thy valour is beyond measure.

1. *Sarvaḥ* = The twenty fifth name of Vishṇu, Vide *Mahābhā*: Ud: Parva: 70-13. 'Asatascha sataschaiva sarvasya prabhavāpyayaḥ sarvasyacha parijñānāt Sarvam enam prachakshate.' and *Tait: Nārā* VI-50: 'Sa vai sarvam idam.' *Gīta*. XI-40, explains the term.

As Soul (or Spirit), Thou dost enter into all things. Hence Thou art the All, for Thou art the Soul of all the multitude of entities, the Intelligent and the Non-intelligent. All the Intelligent and the Non-intelligent Principles constitute Thy body, and are related to Thee as Thy modes. Hence Thou art the Substance or Kernel, of which all else is but mode; and every name is a name of Thee. It is clear the immanent or omnipresent character of God (in Spirit) is the rationale of all such descriptions as: 'Thou art Aksharа, Sat, Asat' etc, (*Gī*: xi-37); 'Vāyu, Yama, Agni (etc., art Thou)' (*Gī*: xi-39); known as the method of 'Common reference of predicates' (*sāmānādhikaranya*). Of similar import are also the passages: 'O of Infinite Form! pervaded by Thee is all the Kosmos' (*Gī*: xi-38); 'Thou dost interpenetrate all' (*Gī*: xi-40); etc.

सखेति मत्वा &c.

41. 'What, by mistake or from love, might in rashness,—thinking Thee Friend, and ignorant of this Thy Majesty—have been said by Me in calling Thee 'O Krishna! O Yādava!'

यच्चापहासार्थम् &c.

42. 'What slight, Achyuta![1] in jest, might Thou have met (from me) at play or at rest, sitting or at meals, alone or in company, I implore Thy pardon, (for the same) O Boundless!'

In regard to what,—knowing Thy great glory, Thy infinite Power, Thy measureless Prowess, the Omnipresent nature of Thy spirit, Thy Greatness as Creator etc.,—might, through heedlessness or folly, love or familiarity for a long time, been uttered by Me, by calling Thee—as on equal terms

1. The 101st, 320th, and 557th name af God *Sahasra-nāma-Bhāshya*. 'Yasmān na chyuta-pūrvoऽham Achyutas tena karmaṇā.'

of friendship—"O Kṛishna!, O Yādava! O Comrade! and so on", in haste and wanting in humility; and in regard to what might in merriment, —on occasions of our sporting together, sleeping together, sitting together, eating together etc.,—have been done by me, derogatory to Thy dignity, O Adorable!,—either alone or in company—let me beseech Thee to forgive, O Measureless!.

पितासि लोकस्य &c.

43. 'O matchless Glory! Father art Thou of the world,—mobile and immobile; its Adorable art Thou; and Teacher Venerable; none is there equal to Thee, nor superior, in all the three worlds.'[1]

O Incomparable Glory! Of all this world of moving and stable things, Thou art Father; also art Thou its Preceptor; hence its Adorable Worshipful. None is equal to Thee in point of any virtue such as mercy etc. How could there be any one, in all the three worlds, above Thee!.

तस्मात्प्रणम्य &c.

44. 'Therefore bowing and with body bent, I ask grace of Thee, Lord and Adorable! As Father to son, as Friend to friend, t'is meet, O Lord! to bear with me, as Lover to the loved.

Inasmuch as Thou art Father of all; the Most Adorable; the Teacher; and the Exalted above all, by thy Mercy and other virtues, I implore Thee, Lord Adorable!,—by bowing, and by stretching myself before Thee at full length, —to smile on Me in grace. Though culprit the son, yet as the father reconciles himself to him; and as a friend overlooks a friend's (defects), and as thus harmony and benignity esta-

1. Cp. *Bh: Gī* IX-17, and *Śvet: Up*: 'Na tat-asmaśch-ābhyadhikaścha dṛiśyate,'

blish themselves, as a result of supplication, so do Thou, O most Merciful ! suffer—Thou, the Lover,—with me, Thy beloved.

अदृष्टपूर्वं &c.

45. 'Sighting what never before was sighted, I am glad (in heart), but troubled in mind. Thy other Form, show Me, Lord !; O Lord of lords ! have mercy, O world's Asylum !.'

Beholding Thy Most Marvellous and Awful Form, I am satisfied, but my mind is filled with fear. Deign therefore to transform Thyself into Thine other benign Presence. O God of gods,—*viz* : of even Brahmā ! O Abode of the Kosmos ! show me grace.

किरीटिनं &c.

46. 'Fain would I see Thee in that four-armed Form, O many-Armed ! Be Thou, O Kosmic Form ! That, with crown and club and discus in the hand.'

That same old Form do I wish to see,—the Form with diadem, mace and wheel borne by Thee in Thine hands,—the Form with four arms. Assume that *old* Form of *four* arms, O (now) *many*-Armed ! O (now) *Universal* Form !

The Blessed Lord said :

मया प्रसन्नेन &c.

47. 'In graceful response, Arjuna ! this Form of Mine, transcendent, has by My will, to thee been unveiled; (Form) Glorious, all-Souled, Infinite, and First, and Such as not seen before by other than thee.

Tejo-maya=Glorious=a mass of light or flood of brilliant light.

Viṣvam = All-Soul, or pervading all things as Spirit.

Anantam = Endless = Infinite; meaning having neither beginning nor middle nor end.

Ādyam = First = He Who is Prior to all else besides Me.

Thou art My votary (*bhakta*). To thee therefore has been revealed, out of grace, a Spectacle never before been witnessed by any other.

Ātma-yoga = Own free-will = Immutable or Infallible will.

It is now shown that by no means whatever, except by exclusive *Bhakti*, is it possible to realize Me as I am:

न वेदयज्ञाध्ययनैः &c.

48. 'Not by Vedas, not by Yajñas, not by Veda-study, not by gifts, not by works, not even by hard austerities, am I, in this kind of Form, seeable by any in this world, save thyself, O Kuru-Hero!

By means of Vedas, Yajñas etc., I am not to be seen in this kind of Form,—which reveals Me as I am in essence —by any one, who is devoid of intense and one-pointed love (*bhakti*) towards Me—by any one than thyself.

मा ते व्यथा मा च &c.

49. 'Be not alarmed, be not much perplexed, beholding this My terrible form of Form. Rid of dread and glad of heart, perceive thou again My former Form.'

Whatever fear and whatever perplexity, might have been caused thee by witnessing this, My Awful Form, let them leave thee. I shall present thee now with My lovely Form, the Form to which thou art already accustomed. Behold it.

Sañjaya now said:

इत्यर्जुनं &c.

50. Speaking thus to Arjuna, Vāsudeva did again reveal His wonted figure. Donning again the milder-looking guise, the High-Souled (God) comfor ted him, the dismayed (Arjuna).

Thus did the son of Vasudeva discourse with the son of Pāṇḍu, and once more did display His familiar Four-armed Form. Arjuna had been startled at the unusual vision which he had witnessed; and he was now soothed by the Lord appearing in His accustomed gentler Appearance (as Kṛishṇa)

Mahātma=(Lit): High-Souled, meaning, He Who is of Indomitable Will.

The manifestation of this Lord of all,—Supreme Spirit and Parabrahma,—in human shape—to bless the world,—and as son of Vasudeva,—was with Four Arms; but in answer to the prayer of Vasudeva, who was in terror of Kaṃsa, two arms were rendered invisible till the event befel, of Kamsa's death, becoming visible again after that event. Vasudeva prayed thus :—

'Art Thou Incarnate, O Lord of the lord of lords! bearing the conch, the wheel, the mace? O God! this Figure is Divine; be thou pleased to conceal and conceal it.'[1]

O World-soul! this Four-Armed appearance etc.'[2]

This four-armed figure of the son of Vasudeva was what constantly haunted Śiśupāla even, the enemy, so it is said :

'Him Who is of Four Arms, broad and robust, bearing the conch, the discus, the mace etc.'[3]

1. *Vish: Pur:* V-3-10:
'Jātosi deva-deveśa! śaṅkha-chakra gadā-dhara, divyam rûpam idam Deva! prasāden-opasamhara.

2. *Vish: Pur.* V-3-12 :
'Upasaimhara Viśvātman! rūpam etam chaturbhujam.'

3. *Bhāgavata* (?).
'Udāra-pīvara-chatur-bāhum, śaṅkha-chakra-gadā-dharam.
Read also *Vish : Pur :* IV-15, 10 to 15.

Hence, Pārtha also similarly exclaimed:

'With that very same Figure of Four Arms etc'. (*Gī*: XI-46). Arjuna now said:

दृष्ट्वेदं मानुषं रूपं &c.

51. 'Seeing this, Thy pleasing human Form, Janārdana![1] I am now serene and restored to my normal self'.

After gazing on this—Thyself in human vesture,—a Figure lovely to witness, and extraordinary as indexing the personal beauties of comeliness, tenderness, grace etc., my mind (or heart) has acquired placidity, and I feel like myself again.

Śrī Kṛishṇa answered:

सुदुर्दर्शमिदं रूपं &c.

52. 'That, My Form, that thou hast seen, is most hard to see. Even Devas do ever long to see this Form.'

That Form of Mine, displaying Me as the Universal Director, as the Universal Asylum, as the Cause of all etc.,—which thou hast seen,—is most inaccessible for any one to see. Even the Devas—gods—ever longing to see it, have not seen it.

Why?

नाहं वेदैर्नतपसा &c.

53. 'Not by Vedas, not by austere penances, not by gifts, not by sacrifices, am I to be so easily seen as Thou hast seen.'

भक्त्या त्वनन्यया &c.

54. By Bhakti alone, Arjuna!—exclusive—am I possible to be thus—in essence—seen and known and penetrable, Parantapa!.

1. The 128th name of God; vide *Sahasra-nāma-bhāshya*.

By Vedas, includes teaching the Vedas, inculcating their sense, learning (by rote), hearing, meditating etc.

Sacrifices=oblating in fire etc., (*agnihotra*), and performing the great ritualistic Sacrifices (*yāga*):

Devoid of Love (Bhakti) to Me, none of these, almsgivings, or rigid austerities etc., are independently, of any avail to disclose Me as My true Self. But by Love (Bhakti) exclusive, I am easy to be *known* in the manner that Ṣāstras promulgate Me; I am easy to be *seen* as I, in essence, am; and I am easy to be *penetrable*, in essence. (=Divine Communion=the actual blessed experience of the soul in God-fellowship).

So chants the Ṣruti:

'Not by deliberation is this Ātma reachable, nor by concentration, nor by much hearing (learning), but is reachd by him whom He may elect; to whom He may (choose to) reveal His Essence'.[1]

मत्कर्मकृन्मत्परमो &c.

55. 'Doing work *for* Me, having *Me* as Aim, being *My* votary, weaned from attachments, and exempt, Pāṇḍava! from hating any one, he cometh unto Me'.

Māt-karma-kṛit=He who does work *for* Me=He who studies the Vedas and does all similar (spiritual) work, considering that it is all but several modes of worship rendered to Me.

Mat-paramaḥ=He who has *Me* as his Aim=He who looks on *Me* alone as his Supreme End, towards which every effort is to be directed.

Mad-bhaktaḥ=My votary or lover=He to whom I am the Sole Object of aspiration or his only Hope; he who,

1. *Kath: Up°:* II-23., 'Nāyam ātmā pravachanena labhyo' &c.

out of his plenitude of love for Me, is unable to live unless he is ever engaged in hymning Me, praising Me, meditating Me, worshipping Me, prostrating to Me, etc.

Sanga-varjitaḥ=weaned from other attachments, on account of his love-attraction towards Me alone.

Nirvairas-sarva-bhūteshu=Hateless towards any creature. This arises from a three-fold consideration, viz :,

Firstly ; the *bhakta's* only happiness consists in being *with* Me, and misery in being *without* Me. (Hence his concern is not with other creatures).

Secondly ; The *bhakta* attributes all his afflictions to his own guilt. (Hence he has no reason to hate others).

Thirdly : the *bhakta* has implicit faith in all beings being subject to God's Sovereign Rule and Providence. Hence he has no cause to attribute motives of harm as independently arising from any of his creatures).

Hence the *bhakta* is exempt from all enmity. He who possesses these qualifications comes unto Me. *Coming unto Me* means realizing Me as I am in reality ; *i. e.*, resting in blessed enjoyment of the Divine that is devoid of the Faintest traces of anything like the defects of nescience (*avidyā*) etc.

OM TAT SAT.

Thus closes the Eleventh Discourse,
Named, *Viṣvarūpa-Sandarṣana—Yoga,*
Or The Book of Kosmic Vision,
With *Ṣrī Rāmānujā's* Commentary thereon,
Between *Ṣri Kṛishṇa* and *Arjuna,*
In the Science of *Yoga,*
In the Theosophy of the *Upanishads,*
Or the Chants of *Ṣrī Bhagavān,*
The *Bhagavad Gītā.*

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA COMMENTARY.

LECTURE XII.

NAMED,

BHAKTI-YOGA,

OR

THE PATH OF DIVINE LOVE.

" भक्तिरेवात्रयमुपायोक्ति रशक्तस्यात्मनिष्ठता ।
तत्प्रकारास्त्वतिप्रीतिर्भक्तेर्द्वादश उच्यते ॥

Ṣrī Yāmunāchārya.
Gītārtha-Sangraha, 15.

(1) *'That God-love 'xpedient is ; (2) the-means to do it ;*
(3) *Akshara-path for God-unfit ; (4) its, requisite ;*
(5) *Bhakta is God-beloved,—*
Proclaims Book Twelve aloud.

Ṣrī Yogī Pārthasārathi Aiyangār.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE TWELFTH LECTURE,

NAMED

BHAKTI-YOGA

OR

THE PATH OF GOD-LOVE.

PROEM.

ARJUNA desired to see the unrestricted Sovereign Power of Parabrahma—The Blessed Lord Nārāyaṇa, —the Object of Worship to all treaders of the Path of Bhakti. And This Power (or Universal Dominion) was made manifest to him by the Blessed Lord of Will Resolute, —the Lord of the Divine Attributes,—countless and exalted, —of mercy, bounty, affability etc., of which He is the Ocean.

Also it was shown that one-pointed and profound Bhakti alone was the Means by which to know and see and gain the Lord in His real nature.

Next, in this Lecture (XII), the following points will be considered :

(1). The superiority of the Mode of Bhakti, involving God-meditation, over Soul-meditation (leading to Soul-realization only) in order to accomplish one's hoped-for

ambition (*i. e.*, any of the *Four Purushārthas*),[1]—(superiority) in point of early fulfilments (of hopes) and in point of felicity of performance.

2. The method of practising it (*Gī*: xii-2)

3. The *Akshara*-Path (*Gī*: xii-3-4-5) for him who is inept[2] for Bhakti and its requisites.

The superiority of God-Love (Bhakti-Path) consists in the superiority of the Object of that Love, *viz.*, God Himself. This superiority was briefly indicated in the Stanza: 'More even than the Yogis and of all, is he said to be the most superior, who, in faith and with his inmost heart (manas) plunged in Me, worships Me.' (*Gī*: VI-47).[3]

Queries Arjuna:

ऐवं सततयुक्ता ये &c.

1. 'Of those who thus—Thy bhaktas—ever devout, worship Thee, and of those who betake to the Imperishable-Immanifest, which are the better informed of yoga?

Satata-yuktāḥ=ever devout (or ever intent in thought for union with Thee): are those of the character pourtrayed in the Stanza: 'Doing work *for* Me' etc., (*Gī*: XI-55).

1. *Purushārthas* are the Four Ambitions of man: (1) *Dharma* (meritorious works), subdivided into Vedic Sacrifice (*ishta*), and public works of charity such as tank-constructing (*pūrtā*) etc. (2) *Artha* (wealth), or the Ved-appointed means of achieving 'works' on the one hand and enjoyment (*kāma*=3) on the other. (3) *Kāma* (enjoyment), or the tasting of pleasures, be they of this world or other material worlds such as *svarga*. (4) *Moksha* (Deliverance or Salvation) is either *Kaivalya* or soul-enjoyment (=the Goal of Self-seekers), or *Brahmānubhava* or God-enjoyment (the Goal of God-seekers).

2. The ineptitude comes from the absence of love in devotion. This is explained in the commentary to stanza 12 *ff.*

3. See Foot note under this stanza where it was stated that if was the index stanza to the Middle Division of Gīta (VI-XII).

'*Tvām upāsate*=Worship Thee=Worship Thee, the Lord, deeming Thee as the very Fulfilment of their sublimest ambition;—Thee the Perfect,—the Sovereign of all Kosmic glories,—the Possessor of such countless and exalted characteristics as (Divine) Beauty, Affability, etc., and Omniscience, Infallible Will etc—; these are Thy Lovers.

The other worshippers are the worshippers of The Imperishable-Immanifest (*Aksharam-avyaktam*), those who contemplate on the nature of *pratyagātma* (=jīvātma= Individual soul).

Pratyag-ātma is *aksharam*=imperishable; and *avyaktam* =indiscernible, inasmuch as ātma is that which is not an object of perception or manifest to any of the senses, the eye etc.

Of these two classes, which are the better yoga-informed (*yoga-vit-tamāḥ*)?, meaning, who would reach their respective goals sooner?.

'Ere long, Pārtha! I become' etc. (*Gī*: XII-7), is the Stanza further on, in which it will be made clear that the 'better-versed of yoga' is with reference to the rapid reaching of the (God-)Goal.

Rejoined the Blessed Lord thus:—

मय्यावेश्य मनो &c.

2. 'Those who worship Me with minds fixed on Me, with intense faith imbued, and ever longing for communion, are those whom I count as My best-devoted.'

They fix their minds (and hearts) in Me, or they let their minds enter into Me, inasmuch as I am to them the Dearest Object of love.

'With intense faith (*śraddhā*) imbued,' they eagerly long for eternal Divine Communion.

Those who in this spirit 'worship Me' *i. e.*, the spirit in

which the world of manas (mind and heart) is entirely occupied with thoughts of Me alone.

These are My *best-devoted* (*yukta-tamāḥ*)=those who would expeditiously and happily make towards their Goal—Myself.

येत्वक्षरमनिर्देश्यम् &c.

3. 'But those, who devote themselves to the imperishable, indefinable, indiscernible, all-entering, inconceivable, stable, immovable, eternal,—

संनियम्येंद्रियग्रामं &c.

4. Restraining well the group of senses, equal-minded everywhere, and well-disposed towards all beings, also reach Me.

क्लेशोऽधिकतरस्तेषाम् &c.

5. '(But) to these, whose hearts are inclined to (this) indiscernible (ātmā), great are the difficulties. Indeed is this *ayakta*-path, with struggle, attained by the embodied.'

But those who devote themselves (*upāsate*) to meditation on *akshara*=imperishable=individual soul-nature, which is *anirdesya*=indefinable, by defining it as the *deva* etc.,because it is distinct from body (or form which, terms such as deva etc., designate); hence *avyaktam*=indiscernible or immanifest or that which is imperceptible to any of the senses, the eye etc ;

Sarvatra-gam and achintyam=all-entering and inconceivable, inasmuch as despite its (the soul's) presence everywhere in the bodies of *devas* etc., it cannot be conceived as such and such a bodily form, the form not helping towards soul-conception; *kūtastham*=stable=uniform, or that which does not change its form consequent on changes of bodies such as of *deva* etc. Hence, *achalam*=immovable, because of its singular non-mutatory character; hence

dhruvam=durable=everlasting=eternal. *Restraining well the sense group*=well abstracting them from revelling in the midst of their accustomed objects (external);

Sarvatra sama-buddhayaḥ=*equal*-minded *everywhere*, means that the understanding is brought to cognize the fact that soul is everywhere the same by reason of its specific attribute of consciousness (*jñāna*)—wherever it may happen to dwell for the time being, under cover of the diverse (body-) forms of *deva* etc.

For this reason, *sarva-bhūta-hite ratāh*=*well-disposed towards all beings*, or well-removed from wishing ill to any creature; for ill-wishing is indeed a product engendered by the egoity (or personal selfish loves) due to the differences created by the being a *deva* etc.

Whoso devotes himself thus to *sarakah*-contemplation (=soul-contemplation) 'reach Myself,' meaning that they will realize ātma unconditioned of *samsāra*,—ātma in essence like unto My own essence. So it is declared further on in Stanza:

'They will have arrived at an equal status to Mine' (Gī: XIV-2). Also Śruti says:—

'Washed of stains, he reaches sublime equality' etc[1].

That Parabrahma is affirmed as distinct from the *kūtastha*=ātma, also designated as *akshara*, is borne out by the Stanza:

'The *kūtastha* (stable) is called *akshara* (imperishable); but another, the Supreme Purusha, is the Paramātma (*Gī*: XV-16 and 17).

But in the Śruti passage, referring to *akshara-vidya*:

"Now that higher (science, *parā*) by which That Akshara may be reached,"[2] Parabrahma Himself is designated by the term *Akshara*, for, He is the Source of beings.

1. *Muṇḍ: Up°*: III. 1-3: Niranjanaḥ paramam sāmyam upaiti.

2. *Muṇḍ: Up°*: i-1-5. 'Atha parā yayā tad aksharam adhigamyate. See Table of the 32 *Vidyas* at end of Lect: VII.

To those whose mind is given to *avyakta* (soul), difficulties are great.

Avyakta-Path is the getting the mind to think of the subject relating to *avyakta*=Individual soul. This is attained with great struggle by *the embodied i. e.*, those who love the body as if it were the ātma ; for, so do those encased in bodies fancy.

That the worshippers of the Lord are the better equipped (to reach their Goal=*yukta-tamāḥ*) is now affirmed.

ये तु सर्वाणि &c.

6. 'As for those who consign all their acts to Me, with Me as their Aim, and ever muse on Me with exclusive devotion, and worship ;

तेषामहं समुद्धर्ता &c.

7. 'For those whose thoughts are centred in Me, soon do I become their good Saviour from the ocean of deadly samsāra[1]'.

Acts are of two kinds: (1) wordly acts undertaken with a view to obtain food etc., to support bodily existence; (2) spiritual acts (or veda-enjoined ceremonies) such as Yāga, gifts, Homa, penances etc., in short every kind of act, with (antecedent) motive; and (postcedent) aim. Whoso, spiritual-minded and keeping Me alone as their End, deliver up all their acts to Me, and in single devotedness and purpose, ever meditate on Me, and worship Me,—i. e., worship Me by all such acts as meditation, worshipping with flowers etc.,) prostrating, praising, hymning etc., as if the very act is in itself the much-loved End.

To these, most speedily do I become the Mighty Deliverer from the ocean of death-like samsāra[6] which is a barrier against souls reaching Me.

1. Conditioned and painful existence, Vide note 1, p: 61.

मय्येव मन &c.

8. 'In Me alone rest thy manas,[1] into me let thy buddhi[2] enter; in me alone shalt thou thence doubtless abide.'

Inasmuch as I am the Highest Hope (of man), most easily attainable, and swiftly reachable, *let thy manas* (heart) find its peace in Me; and *let thy buddhi* (intellect) *enter*= let it constantly think that I am the Supreme End.

Thence, i. e., after the heart and intellect are so directed and disciplined, thou shalt reside (ever) in Myself.

अथ चित्तं &c.

9. 'If, to firmly plant in me the mind, thou art unable, then by means of practice, seek, Dhananjaya! to reach Me.'

If, at once, to steadily keep the mind in me, thou findest not possible, then ceaselessly endeavour by *discipline* to so fix it in Me,—Me, the natural boundless Ocean of all the exalted countless glorious Attributes, such as Beauty, Compassion and Condescension, Love and Clemency, Sweetness and Dignity and Bounty; Courage, Valour and Daring; Wisdom, Lorship of spiritual kingdom (*satya-kamatva*),[2] Lordship of secular kingdom (*satya-sankalpatva*),[2] Godship and Cause-ship of all things;—Me, the Antithesis (or Antidote) of all vice.

Practice or effort is that of constant loving remembrance of Me. By this means, steadiness of mind is attained, and then thou mayst seek to reach Me.

अभ्यासेऽप्यसमर्थोऽसि &c.

10. 'If for this effort also, thou art unfit, then devote

1. For *Buddhi; Manas*, vide notes 2 and 4, p; 123.

2. *Nitya-vibhūtimatvam;*

2. *Lila-vibhūtimatvam* (Vide Śrutaprakaśikacharya's commentary on Śaraṇāgati-gadya).

Supreme Love is Intense Love resulting in God-vision =*parām bhaktim.*

thyself to My works. Doing works for *My* sake, thou shalt gain the Goal.'

If thou art unable to inure thy mind for ceaseless contemplation of Me, then betake thyself to My works or services such as construction of temples, creation of (flower etc—) gardens, lighting up lamps (in) and sweeping (My temples), sprinkling waters and otherwise beautifying (with paints, devices, scrolls etc., My places of worship), gathering flowers (for My worship), and worshipping Me therewith; singing My Names, perambulating (My temples and My images), praising by psalms, bowing, prostrating etc.

Perform these acts in ardent affection. So performing, for *My* sake, thou shalt (1) soon get thy mind prepared for memory-practice (*smṛity-abhyāsa*) and then (2) its firm fixture in Me.

अथैतदप्यशक्तोऽसि &c.

11. 'If, even to do this—with a view to My union—thou art unable, then, mind-controlling, resign all action's fruit.'

With a view to My union (*mad-yoga*): means adopting the Bhakti-Yoga, which demands all love being centered in Me alone. Whoso then,—the follower of this Path,— always musing on My attributes, finds himself unable to perform all works for *My* sake,—from which procedure God-love would be born—then let him launch on *akshara-yoga*, or the contemplation on soul-nature,—described in the first six Lectures,—which would (gradually) engender *Para-bhakti* (or God-love).

The resignation or renouncal of the fruits of action, is preliminary, or the preparatory stage, to insure soul-vision.

Yat-ātmavān = *yata-manaskaḥ* = mind-controlling in

this case, the mind made willing to do works without craving for fruition).

It is only to one, who is entirely cleansed of all his sins, that *I* become the Object of Love. It is only such a person who would converge all the strength of his intellect (*buddhi*) to *Me* (the Fullness of Love as his sole Aim.

Thus, by performing actions—which in truth are forms of My Worship,—and not craving for their reward,

(1) Soul-contemplation ensues ;

(2) From Soul-contemplation results the obliteration of all beclouding impediments, such as ignorance (*avidyā*).

(3) From this follows Soul-vision (*Pratyag-ātma-*) (*sāshātkāra*), or the experiencing of soul-nature as essentially relate to Me.

(4) When this experience is had, *Parā-bhakti* (God-love + God-vision) for Me becomes a natural product.

It will be shown further on that 'By worshipping Him by his acts, man wins the Goal' (*Gī*: XVIII-46).

'Relinquishing, and freed from 'my-ness', and in repose, he is made fit to become like unto Brahm' '(*Gī:* XVII-53).

'Become Brahm-like and clear-souled, he laments not and longs not ; same to all beings, he doth attain to My love supreme[1]' (*Gī*: XVIII-54).

श्रेयो हि &c.

12. 'Next to (God-) devotion, (soul-) knowledge is preferable ; next to (soul-) knowledge, (soul-) meditation is preferable; next to (soul-) meditation, surrender of work's fruit ; from surrender follows peace.'

If (God-) exercise or practising (God-) devotion contantly (=*abhyasa*) (as a mere head-exercise) is hard, by

1. Supreme Love is intense Love, resulting in God-vision (=*parami bhaktim*). Love has three stages: *Parabhakti, Parajñāna, Parama-bhaktī.*

reason of no response coming to it in the interests of the soul from the heart, then the next alternative is to attempt soul-exercise, or practise the *akshara*-path (*Gī*: XII-3-4-5) through which to attain to soul-vision (*jñāna*).

In the interests of the soul, next to the achievement of soul-vision (or soul-cognition),—not arising—the mere contemplation on soul-nature (*dhyāna*), (as Spiritual Books teach) is to be adopted as the next alternative.

If soul-contemplation be found hard to practise—then it is best to perform works, resigning fruits thereof. This would lead (gradually) to soul-contemplation.

Performing action this-wise; *viz.*,—without interest in the reward,—results in the divorcement of sin; and thereafter comes peace of mind. (Thus):—

(1). From peace of mind comes soul-contemplation;

(2). From Soul-contemplation results soul-cognition.

(3). From soul-cognition arises *Parā-bhakti* (God-love)

Hence, to him who is inept for Bhakti-Yoga (=the Path of God-love), soul-devotion is recommended as (next) best; but to him who cannot bring a mind peaceful enough to try this, let him devote himself to doing fruit-forsaken works, based on soul-faith. This would (gradually) lead to soul-contemplation and soul-vision (in order).

The qualifications required for such a disinterested worker are now enumerated:

अद्वेष्टा सर्वभूतानां &c.

13. 'Whoso is non-hater of any being, benign and clement, exempt from selfishness and self-love, unaffected by pain and pleasure, patient;

संतुष्टः सततं &c.

14. 'Content, ever yogī, steady-minded, firm-faithed,

and of manas and buddhi offered to Me,—such Bhakta is dear to Me.'

Adveshtā=Non-hater of any being, *i. e.*, hating neither friend nor foe.

Maitraḥ=To be benign, *i. e.*, showing good-will to both well-wishers and ill-wishers, under the conviction that they love and hate, under the impulse imparted by Īṣvara to match his own (past good or ill deeds).

Karuṇaḥ=To be clement *i. e.*, evincing tenderness or sympathy towards both friend and foe in their sufferings.

Nirmamaḥ=To be exempt from selfishness, *i. e.*, to be free from the notion of 'mine-ness' attached to body, senses, or other belongings.

Nir-ahaṅkāraḥ=To be exempt from self-love; *i. e.*, to be free from the notion of 'I-ness,' or body-identified soul-ness.

And therefore *unaffected by pain and pleasure, i. e.*, to be free from grief and joy consequent on the mind-affections (*sāṅkalpika*) of pain, pleasure etc.

Kshamī=To be patient, *i. e.*, to remain unaffected by physical incidents (or accidents).

Santushṭaḥ=content with any chance-procured thing serving for corporeal sustenance.

Ever yogī=To be ever engaged in meditaton of spirit as distinct from matter.

Yat-ātma=The being able to govern the workings of the mind.

Dṛidha-niṣchayaḥ=To be firmly rooted in faith or belief as regards the knowledge of spirit declared in the Ṣāstras.

Manas and buddhi offered to Me=Head and heart concurring that by works performed without interest for fruit, the Lord Vāsudeva alone is worshipped (served), and that so worshipped, He would guide one's efforts to obtain Soul-vision, etc.

Such Bhakta—worshipping Me by his acts,—is dear to Me.

यस्मान्नोद्विजते &c.

15. 'He from whom the world fears not; he who, by the world, is frightened not; who is quit of joy and wrath, dread and distress; is also dear to Me.'[1]

That person, who by his actions, does not become the cause of fear or trouble to the world; in other words who acts not so as to afflict the world; and who has no cause to fear the world, in other words, no act on the part of the world can cause him affliction inasmuch as no elements of antagonism exist for him anywhere; and therefore who is free from being the author of joy to some one, or of wrath to another (and so on)—such an one is also dear to Me.

अनपेक्षः शुचिर्दक्षः &c.

16. 'Desireless, pure, proficient, unconcerned, unafflicted, surceasing from all undertakings,—that Bhakta is dear to Me.'

An-apekshaḥ=Having no love or desire for any thing else save ātma (=*desireless*).

Śuchiḥ=To be pure: is to sustain the body by Śāstra-prescribed articles (=food).

Dakshaḥ=Proficient or expert in carrying out Śāstra-enjoined works. And,

Udāsīnaḥ=unconcerned in other matters.

Gata-vyathaḥ=Unmoved or unafflicted by the necessary experiences of heat, cold, hardness etc., contingential to the successful carrying out of Śāstra-enjoined duties. And,

Who gives up every other undertaking than that demanded by Śāstra; such a Bhakta is dear to Me.

1. Note the chorus 'dear to Me' in all the stanzas from 13 to 20.

यो न हृष्यति &c.

17. 'Who exults not, hates not, grieves not, craves not, the renouncer of good and evil, that Bhakta is dear to Me.'

The *karma-yogī* who *exults not* on obtaining things which cause joy to mankind;

Hates not on the reverse of the above happening;

Grieves not over events which cause grief to mankind such as the loss of wife, son, wealth etc;

Craves not that such prosperity should accrue to him;

The renouncer of both good and evil, inasmuch as both merit and sin are one like the other in causing bondage;

Such a Bhakta is dear to Me.

समः शत्रौ &c.

18. 'Unto friend and foe, equal; likewise to glory and shame; to heat and cold, pleasure and pain, equal; from attachment, exempt;'

तुल्यनिंदा &c.

19. 'Unto praise and blame the same; silent; with anything satisfied; not home-tied; mind-steady; that man of Bhakti is dear to Me?'

The absence of hate towards foe or friend was already made mention of in Stanza: 'Hater not of any creature' etc., (*Gī*: XII-13); and equanimity to them, herein mentioned, is of a more pronounced type *viz*: equanimity even when they are face to face.

Aniketaḥ=not home-tied, means divested of love for home etc. because of the mind firmly devoted to ātma;

Similarly., bearing honor and disgrace equally; such a man of *Bhakti* is dear to Me.

Thus, having shown the superiority of the votary of Bhakti-yoga, (=God-seeker) over the votary of ātma

=soul-seeker,) the subject-matter (*viz.*, Bhakti-yoga) is now brought to a close.

ये तु धर्म्यामृतामिदं &c.

20. 'Whoso, in fervid faith, with Me as Hope, devote themselves to this Holy Blissful Way, as set forth (above) are Bhaktas exceedingly dear to Me.'

The Way or Path which is *dharmyam* (Holy) and which is *amṛitam* (Blissful) namely BHAKTI-YOGA, which as *means* is equal to its *end* is that which was briefly expounded in the Stanza: 'Who letting their mind enter into Me' etc., (*Gī.* XII-2).

Whoso devote themselves to this Path in the manner set forth, they are My Bhaktas most exceedingly dear to Me

OM TAT SAT.

Thus closes Discourse Twelve
Named The *Bhakti-Yoga*,
or
The Path of (God-) Love,
With *Śrī Rāmānuja's Commentary* thereon,
Between *Śrī Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Theosophy of the *Upanishads*,
Or the Chants of *Śrī Bhagavān*,
The *Bhagavad-Gītā*.

ŚRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VIŚISHTĀDVAITA COMMENTARY.

THIRD DIVISION

COMPRISING

LECTURES XIII to XVIII.

ON

THEO-PHILOSOPHY,

OR

THE METAPHYSICS OF SOUL AND GOD.

" प्रधानपुरुषव्यक्त सर्ग्वेश्वर विवेचनम्।
कर्ग्मधीर्ग्भक्तिरित्यादिः पूर्ग्वशेषोऽन्तिमोदितः॥

Śrī Yāmunāchārya.

'Matter,—germ and patent; Soul,—bound and free; all's Lord;
Work; Mind; Love; such Discourse, Last Division doth afford'.

Śrī yogī S. Pārthasārathi Aiyangār.

ṢRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTĀDVAITA

COMMENTARY.

LECTURE XIII

NAMED,

KSHETRA-KSHETRAJNA-VIBHĀGA-YOGA,

OR

THE BOOK OF MATTER-SPIRIT DISTINCTION.

"देहस्वरूपमात्मार्थि हेतुरात्म विशोधनं।
बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते॥

Śrī Yāmunāchārya's Gītārtha-Sangraha, (17).

Of (1) Matter-stuff, of (2) Soul, and (3) How to find the Soul,
(4) How Soul is bound, (5) its lib'ration, is Thirteenth's goal.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THIRTEENTH LECTURE,

NAMED,

KSHETRA-KSHETRAJÑA-VIBHAGA YOGA

OR

THE BOOK OF MATTER-SPIRIT DISTINCTION.

PROEM.

IN the First Division comprising the First Six Lectures (Psychocrasy), it was shown that there were two Paths, *viz.*, Karma-Yoga and Jñāna-Yoga by which an aspirant can achieve actual soul-realization.

It was also shown that such soul-realization or soul-cognition is ancillary (or stepping-stone) to God-Love known as Bhakti, or the Means by which to reach the Supreme Goal, *viz*: the Blessed Lord Vāsudeva, Who is Parabrahm.

Next, in the Middle Division, (comprising the Six Lectures, Seven to Twelve, or Theocrasy), the Path of Bhakti or Bhakti-Yoga was propounded,—Bhakti or God-Love, intense and one-pointed, preceded by a true know-

ledge of the Blessed Lord, and His glory-full Greatness,—the Lord, the aspirant's Exalted End.

It was also shown (in the Middle Division) that Bhakti-Yoga constitutes the Means (also) by which those, ambitious of acquiring wealth (*aiśvarya*) and those aspiring for mere soul-enjoyment (*kaivalya*), can gain their respective desires.

And now in the present (and last) Division, comprising the Third Six Lectures (or Theo-Philosophy, XIII-XVIII.) the topics propounded in the First Two Divisions will be further examined, grouped under the heads of: matter and spirit (*prakṛiti-purusha*), their union constituting the manifested Kosmos, the nature of Iṣvara (God), the nature of (the Paths, or Means of Salvation) Karma (works), of Jñâna (knowledge), and of Bhakti (Love or Devotion), and how to acquire (and practise) these several Methods.

Of this Third Division, the Thirteenth Lecture undertakes to discuss the following points:

(1). The nature of body (matter) and soul;

(2). The examination into the nature of body (matter);

(3). The means by which to realize the soul (*chit*) in distinction from body (matter or *achit*);

(4). The examination into the nature of soul as discriminated from body (matter);

(5). The cause of such distinctive soul's association with matter and,

(6). How the soul *per se*, may be meditated on.

The Blessed Lord continued:

इदं शरीरं &c.

1. 'This, the body, Kaunteya! is designated as

Kshetra,[1] and he who knows it, as the Kshetrajña ;[2] so say the savants versed (in spiritual love.)

This, the body: That, in correlated connection with which, the experiencer,-soul,-thinks, 'I am Deva,' 'I am man', 'I am corpulent', 'I am slender' etc; that which is distinct from the experiencing soul; and that which the wise who know what bodies are, assert as the *field* (*kshetra*)[1] for soul's enjoyment.

And him—who *knows* it (body) as composed of members (or parts *i. e.*, divisible), or it, as an aggregated whole; who *knows* it in the manner of the statement: '*I* know *this* (the body)'; who is thus the *cognizer* as contradistinguished from the *cognized* (or cognoscible) which he *cognizes*—the wise who know what soul is, assert as the '*knower of the field*' (*kshetra-jña.*)[2]

It may be said that when cognition arises of objects like a pot etc, external to (ones' own) body, the cognition is of the form 'I who am Deva, or I who am man, cognize the pot etc' implying that the cognizer is the cognizer, the soul, as *correlated* to an inseparable body (not I, the soul, *independently* of body). Admitted, but still when the soul has experience of its own body, the experience of the body itself is similar to the cognition of a pot, for, 'I cognize the pot' is equivalent to 'I cognize the body'; hence like the pot, does the body exactly stand in the place of *cognized objects*, external to a *cognizing* soul. Hence, as from a *cognized* pot, so from the *cognized* body also, the *cognizer*—the *kshetra-jña*,— is a distinct entity.

To assert, however, the indiscerptible attributive

1. *Kshetra* = matter, body, habitat, field, place or that which is enjoyed. = *Capacity*, the container.

2. Kshetrajñā is the soul, the knower, the conscious dweller or he who enjoys the field (*Kshetra*) = *Informer*, the contained.

character of the body to the soul, in accordance with the Law of Co-existence of Subject and Attribute (*sāmānādhīkaraṇya*) stands to reason in the same manner that a class—like cattle, a generic term—is an inseparable attribute (or common term) of every particular individual, say a cow or bull, falling under that generic term *viz*: the class, cattle.

Inasmuch as the singularly unique nature of the cognizer (soul) precludes perceivability by any of the senses, the eye etc; and is only conceivable by the mind after the latter's subjection to the process of Yoga (or the practice of introspection developing the sense of intuition in the mind), the ignorant—ignorant by reason of the mere propinquity of matter—misconceive that the mere bodily configuration is itself the cognizer (soul). Thus declares a future stanza:

'The unenlightened perceive not (him) the guṇa-linked, the quitter, the dweller, the enjoyer; but *they* perceive, —the wisdom-eyed.' (*Gī*: *XV-10*)

क्षेत्रज्ञंचापि &c.

2. 'Know Me, also, Bhārata! the Kshetrajña in all the Kshetras. I deem *that* is knowledge,—the knowledge of Kshetra and the Kshetrajña.'

Know that the Kshetrajña (soul) who in the capacity of cognizer abides in (or vivifies) all the tenements, such as those of deva, man etc, is Mine, or is that which is ensouled by Me (*mad-ātmakam*).

From the adverb 'also' (*api*) in the expression, 'know me *also* the Kshetrajña', it is justly inferable that 'Kshetra *also* is Mine'. The purport is that in the same manner as Kshetra (body) is apprehended solely as the inseparable adjunct of Kshetra-jña (soul),—by the Law of the Correlation of Subject and Predicate—so are both Kshetra and Kshetrajña to be understood as inse-

parably adjectival to Me as relates, according to the same Law of subject-predicate co-inherence.

It will be pointed out further on that Para-brahm—Vāsudeva—is a distinct Postulate of existence, from Kshetrajña—whether the latter belong to the condition of bondage or emancipation—or Postulate defined by the terms *Kshara* (the perishable=matter-bound souls) and *akshara* (the imperishable=matter-freed souls); for it is stated:

'Two-fold are the Purushas (=souls) in the world, the Kshara and the Akshara; Kshara is the sum of all existences; the constant (*kūtastha*) is called the Akshara.' (*Gi*: *XV-16*).

'But the Best Purusha (Soul) is Another, Who is proclaimed as the Great Soul, Who, being Infinite and Sovereign, entering the triad of existences, sustains (it)' (*Gi*: *XV-17*).

'Since I surpass the Kshara, and even excel the Akshara, I am reputed as Purushottama both in the world and in the Veda' (*Gi*: *XV-18*) etc.

That Kshetra, the composite of (the elements) earth etc., and Kshetrajña (souls) do qualitatively constitute the body of the Blessed Lord—the Blessed Lord being their Soul—the Śrutis such as the following declare:

'Who seated in the earth; Who is the Interior of the earth; Whom earth knows not; to Whom earth is body; Who in the inside of the earth rules—,He is thy Soul, Inner Ruler, Immortal'.[1]

'Who seated in the soul; Who is the Interior of the soul; Whom the soul knows not; to Whom the soul is body; Who in tne inside of the soul rules; He is thy Soul, Inner Ruler, Immortal'.[2]

1. *Bṛi Up°*: V-7-3: 'Yaḥ pṛithivyām tishṭhan &c'.

2. *Bṛi: Up°*: V-7-22: 'Ya ātmani tishṭhan &c.'

The reference to the Lord by the terms Kshetrajña and so on is justified in accordance with the Law of correlation of subject and predicate signifying the abidance of the Lord as the Soul of all Kshetrajñas, internally ruling them.

This Law of correlated reference was seen illustrated in all the stanzas, such as:—

'Of the Ādityas, I am Vishṇu' etc., (*Gī*: X-21), intervening between the general statement to that effect made in the commencement in the stanza:

'I am Ātma, Gudākeṣa! enshrined in the hearts of all beings.' (*Gī*: X-20), and closing up as in such stanzas as:

'Mutable or immutable, nothing exists that without Me can exist' (*Gī*:X-39);

'Abiding therein, I am in the Kosmos with but a fraction (of Me).' (*Gī*: X-42).

I esteem that knowledge, then, as worth knowing *viz*, the knowledge concerning the distinction between Kshetra and Kshetrajña; and the knowledge that I am their Soul.

Now, some interpret the passage: 'know the Kshetrajña also as Me,' to establish unity (or identity) by the Rule of Common Reference. In that case, then, of having to postulate a unic existence, *viz*: Īṣvara, the fact that through, ignorance, He is in the position of a Kshetrajña(=cognizer, implying duality, *viz*: cognizer and cognized), has to be acknowledged; and that the inculcation of identity is to dispel this ignorance. (The explanation is that) the ignorance due to the imagined (dual) condition as Kshetrajña is dispelled by the precepts of such highly trusty elders as the Blessed Lord, just as by the precept of a trusty elder, teaching 'this is rope, not snake', the fancied notion of snake disappears.

Such (interpreters) have to be questioned thus:

(1). Is *this* Teacher, the Blessed Lord Vāsudeva, the

Supreme Īṣvara, One whose ignorance has disappeared by the realization effected of soul-reality?, or is He not such an One?

(2). If He be One Whose ignorance has disappeared on the dawning of soul-illumination, then to imagine that which is adjunct-less (*nirviśesha*), and which is purely essentially *chit* (=consciousness) is to imagine a contrary reflection (*i. e.*, imagining a duality in an essential monity) which is objectionable, such as the existence of a duality like Kaunteya (=Arjuna) etc. In that case where too, is there any occasion for such a procedure as the imparting of instruction to them (Arjuna and so on)?

(3). If He is not admitted as such an One (read 2), then no soul-illumination has dawned on him, and therefore ignorance remains undispelled! Then because He is Himself *ignorant*, whence his fitness to impart soul-*knowledge*?

Is it not indeed stated elsewhere that :—

'The wise (*jnanis*)—the seers of truth—shall teach thee wisdom., etc (an explicit declaration of the truth of duality)? (*Gī*: IV-34).

Hence, all polemics of this nature, opposed as they are to all Śrutis and Smṛitis, Itihāsas and Purāṇas, logic and their own averments,—so rife in order to impose on the world—deserve not to be entertained.

The real philosophy of existence lies in the assertions which the Śrutis make of the distinctive characteristics of (1) 'the experienced,' inherent in the nature of inert matter-stuff (*achit*), of (2) 'the experiencer,' inherent in the nature of soul-stuff (*chit*) and of (3) 'the Dictator, sinherent in the nature of Para-brahm (or the Supreme Spirit.) Some of the Śrutis which so declare are :—

'From this (*matter*), the Charmer (*Māyī*) creates

this Kosmos; in which another (soul) is by (His) magic power confined'.[1]

'Know the magic power (*māyā*) to be verily matter (*prakṛiti*); as for the Charmer, He is the Great Lord'[2].

'The perishable (*kshara*) is matter (*pradhāna*), the imperishable (*akshara*) is the immortal enjoyer (the soul) and the Lord (God) alone rules (both) matter and soul'.[3]

(Here, *amṛit-āksharam haraḥ*, stands for the enjoyer *viz*: the soul. The soul is called *haraḥ*, because it is he who is capable of seizing (=*harati*) on matter—the enjoyed—as enjoyer thereof).

'He (God) is the Cause, is the Lord of the lord of the (bodily) organs (=Lord of the soul); to Him there is no other Lord Progenitor above[4];—He is the Master of matter (*pradhāna*) and soul (*kshetrajña*); He is the Lord of qualities.[5]

'The Master of the Kosmos, the Lord of the soul, the Eternal, the Blessed, the Unfailing'.[6]

'The Knower (God), the not-Knower (soul) are two; both are unborn; the One is Lord, the other is non-lord."[7]

'The eternal (God) of the eternals (souls), the Intelligent of the intelligents, the One above the many,—Who grants desires'.[8]

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1. *Śvet: Up°*: IV-9: Asmān Māyī sṛijate viśvam etat tasmimś-ch-ānyo māyayā sanniruddhaḥ'.

2. *Śvet: Up°*: IV-10 'Māyāntu prakṛitim vidyān Māyinam tu Maheśvaram'.

3. *Śvet: Up°*: I-10: 'Ksharam pradhānam amṛitāksharam haraḥ, ksharātmānāv īśate Deva Ekaḥ'.

4. *Śvet: Up°*: VI-2: Sa kāraṇam karaṇādhipādhipo, na ch-āsya kaśchij janitā, na ch-ādhipaḥ'.

5. *Śvet: Up°*: 'Pradhāna-kshetrajña-patir guṇeśaḥ'.

6. *Tait: Nāra: Up°*: XI-1; Patim viśvasy-ātmeśvaram śāśvatam śivam achyutam.'

7. *Śvet: Up°*: I-9; 'Jñāajnau dvāv-ajāv-iśanīśau.'

8. *Śvet: Up°*: VI-13; and *Kaṭh Up°*: V-13; 'nityonityānām etc.'

'Knowing the experiencer (soul), the experienced (matter) and the Dictator (God) etc.'[1]

'Knowing the soul and the Guide as distinct, and then by serving Him, he (the soul) reaps immortality from Him.'[2]

'Of them, the other (soul) eats of the ripe fruit of karma *(svādu pippalam)*, but the other (God) eats not and shines everywhere.'[3]

'Verily one unborn (bound soul) lovingly tastes of the one unborn (matter)—red (=light=fluids), white(=water=liquids) and black (=food=solids),—and the latter (matter) begets, in answer to his wishes *(sarūpām)*, manifold progeny; and one unborn (freed soul), discards her (matter) after tasting of her delights.'[4]

'This earth (=matter=*gauḥ*) is beginningless, endless, is the mother having all creatures in its womb'[5]

'Dwelling on the same tree (with the Supreme Soul) the deluded soul (the individual soul), immersed (in the relations of the world) is grieved without having a Lord; but when it sees the other, the Lord—the Lovingly Worshippable, the Different (from all wordly relations)—and His glory, then does its (soul's) grief cease'[6] etc., *ad libitum*. Also Stanzas in the Gītā itself, such as those that follow, are *ad rem*. For example:—

'....., and ahaṅkāra; thus constituting My eightfold differentiated Nature (prakṛiti=matter)' (*Gī*.: VII-4).

1. *Śvet: Up°:* i-12; 'Bhoktā bhogyam Preritāram etc.'

2. *Śvet: Up°*: i-6; Pṛithag ātmānam Preitāram etc.'

3. *Śvet: Up°:* iv-6, and *Muṇḍ Up°*: iii-1-1; 'Tayor anyaḥ pippalam svādv atti etc.'

4. *Śvet: Up°: Tait: Nārā:* x-5. 'Ajām ekām lohita-śukla-kṛishṇām etc.'

5. *Mantra or Māntrika: Up°*: I 'Gaur anādyantavatī sā etc.'

6. *Śvet: Up°*: iv-7; *Muṇḍ: Up°:* 'Samāne vṛikshe purusho nimagno etc.'

'But this is inferior; know My other Nature, superior—the Jīva (=soul)' (*Gī*: VII-5).

'All creatures, Kaunteya! go into My Nature (=matter), at the end of a Kalpa. Again do I emit them at the beginning of a Kalpa.' (*Gī*: IX-7).

'Again and again do I, resorting to My Nature, emit all this sum of beings, lying helpless in the power of Nature.' (*Gī*: IX-8).

'By Me, the Superintendent, (it) begets all mutables and immutables. Indeed is this the reason, Kaunteya! that the Kosmos turns.' (*Gī*: IX-10).

'Nature as well as Spirit, know, are both beginningless.' (*Gī*: XIII-19).

'The vast brahm (=matter) is My womb, into which I sow the germ (=soul). Thence comes, Bhārata! the birth of all beings.' (*Gī*: XIV-3); and so on.

The meaning of the last quoted verse is:

'The womb (or source or cause) of the Kosmos, this vast *extended* (=matter-stuff) is Mine, called prakṛiti (=substance), the subtle of the elements, the inert thing (*achit.*) Into this, I unite the embryonic germ called the *chetana* (or *chit*=the conscious entity). Thereafter, from this compound alone of animate and inanimate substances—created by My will—all creatures, from *deva* down to a tree, confined in matter (*achit*), are produced.

The term *brahma* as signifying this primal rudiment of elements (=root-matter) is evident from the Śruti:

'From Him (His will), this *brahma* (=unmanifested Kosmos) and the 'name-form-food' (=manifested Kosmos), are born.'[1]

Similarly, Śrutis asseverate that the Intelligents (*chit*) and non-Intelligents (*achit*), in all conditions and existing in the relation of 'experiencer' and 'the experienced,' consti-

1. *Muṇḍ*: *Up°*: I-1-9: 'Tasmād etat brahma' etc.,

tute the body of the Supreme Spirit, and subject to His Will stand to him in indissoluble attributive relation ; and that the Supreme Spirit is their Soul. (In other words, God is the *Subject* of the matter-and-soul *Predicates*). Some of the Śrutis are quoted below for reference:

'Who seated in the earth, Who is the Interior of the earth; Whom earth knows not ; to Whom earth is body ; Who in the inside of the earth rules; He is thy Soul, Inner Ruler, Immortal.'[1] Commencing thus, the Śruti closes by saying :

'Who seated in the soul ; Who is the Interior of the soul ; Whom the soul knows not ; to Whom the soul is body ; Who in the inside of the soul rules ; He is thy Soul, Inner Ruler, Immortal.'[2]

Another Upanishat, also commencing by declaring :

'Who, moving in the interior of the earth ; to Whom earth is body ; Whom the earth knows not,'[3]

'Who, moving in the interior of akshara (=soul), to Whom, akshara is body ; whom akshara knows not,'[4]

'Who, moving in the interior of mṛityu (=root-matter) to whom mṛityu is body ; whom mṛityu knows not,'[5] etc., finishes up by saying :

'He is the Inner Soul of all beings, the Sinless, the Divine, the only Lord, Nārāyaṇa.'[6]

(The term mṛityu in the above quoted Upanishat, connotes the subtle state of the inanimate (*achit*) substance, known by the appellation of *tamas*).

In the same Upanishat again, it is further stated :

1. *Bṛi: Up°*: ∀-7-3. 'Yaḥ pṛithivyām tishṭhan etc.'

2. *Bṛi: Up°*: ∀-7-22. 'Ya ātmani tishthan etc.'

3. *Subā: Up°*: vii. 'Yaḥ pṛithivīm antare sañcharan etc.'

4. *Subā: Up°*: vii. 'Yo akharam antare sañcharan etc.,

5. *Subā: Up°*: 'Yo mṛityum antare sañcharan etc.'

6. *Subā: Up°*: vii. 'Esha sarvabhūt-āntar-ātma Divyo Deva Eko Nārāyaṇaḥ.'

'The unmanifest (*avyakta*) merges into the imperishable (*akshara*) and akshara into *tamas*'[1] and so on.

Elsewhere also it is asserted thus:—

'Penetrating within, the Ruler of creatures, the all-Soul.'[2]

Similarly, there are Śrutis which undertake to explicitly impress the truth that the Supreme Spirit alone is the Subject, predicated by the compound body of sentient and insentient elements existing in all conditions; and that He alone is existent as the potential as well as the actual Kosmos. Some of them are cited here:

'This Sat (=existence=God) alone, O Somya (=amiable disciple), was in the beginning, the One Only, the Secondless.[3].....'That willed: "May I be many!" "May I multiply." It created light (=tejas).'[4] So begins one Śruti, and closes thus:—

'In Sat (=Existence) O Somya! has all this offspring (creation) its Root, Sat is its Support, and Sat is its Rest.'[5]

'All this (=the real Kosmos) is ensouled by It (Sat): That is true; That is the Soul; That, O Śvetaketu! thou art.'[6]

In another place, similarly, beginning with:

"He willed: 'May I be manifold!', 'May I procreate' etc." So did He meditate; meditating, He created all this,'[7] closes by stating:

'Both the constant (=*satyam*=soul) and the variant (=*anṛitam*=matter) became the Truth (=*Satyam*=God).'[8]

1. *Subl*: *Up°*: ii. 'Avyaktam akshara etc.'

2. *Tait*: *Āraṇ*: iii-10. 'Antaḥ pravishtas śāstā janānām etc.'

3. *Chh*: *Up°*: vi-2-1. 'Sad eva Somya etc.'

4. *Chh*: *Up°*: vi 2-3. 'Tad aikshata bahu syām etc.'

5. *Chh*: *Up°*: vi-8-6. 'San-mūlās Somy emās sarvāḥ etc.'

6. *Chh*: *Up°*: vi-8-7. 'Aitad ātmyam idam sarvam etc.'

7. *Tait*: *Āraṇ*: ii-6-2. 'Soऽkāmayata bahusyām etc.'

8. *Tait*: *Āraṇ*: ii-6-3. 'Satyañ chānṛitañ cha.'

The above passage confirms what, in another Upanishat (Chhāndogya), is sung in the same strain viz :—

'*Hanta*! with this life-soul (=*jīvena ātmanā*=*jīvātmanā*), do I interpenetrate these three devatas (=material principles: fire-water-earth), and manufacture names and forms;'[1] showing the distinction in essence subsisting between the three *substantia*, *viz*: *chit* (=soul), *achit* (=matter) and *Īṣvara* (=God).

The Taittirīya-Upanishat itself declares likewise:

'After creating it (=the composite Kosmos of *chit* and *achit*), He (God) entered into it; and entering it, became both the non-mutatory (=Soul) and the mutatory (=matter) ....., the (one) conscious, the (other) unconscious; the (one) constant, the (other) variable—became the Truth (=God).'[2]

From the agreement in sense between the Chhāndogya-text viz:

'With this life-soul (=*jīvātma*) do I enter into (these three devatas)'[1] etc. and the Taittirīya-text: viz.,

'(He), entering it, became both the changeless (=soul) and the changeful (=matter) .....the conscious and the unconscious[2]' etc; as proving the ensoulment of jīva (soul) by Brahm (God), it is seen that the principle intended to be established throughout is the principle of Immanent Co-existence as in the relation of soul and body.

The manufacturing of names and forms is of this (the aforesaid) description; which is further confirmed by another Upanishat also:

'Whereas this verily was (before) unfashioned (*avyākṛitam*), and which (He now) fashioned into names and forms'[3]

1. *Chh*: *Up*°: vi-3-2. 'Hantaham imās tisro devatā etc.'

2. *Tait*: *Up*°: II-6-2. 'Tat sṛishtvā etc'

3. *Bṛi*: *Up*°: iii-4-7 'Taddhedam tarhi etc.'

Hence, since the Supreme Spirit alone, with *chit* and *achit* correlated to Him as body, is the One Principle, the Cause,—when *chit* and *achit* are in *subtle* condition,—and the Effect,—when *chit* and *achit* are in *manifested* condition. Hence, admitting the identity of Cause and Effect, our position 'that knowledge of Cause is knowledge of Effect *ergo*, 'that knowledge of the One is the knowledge of all,' is tenable.

In the text: '*Hanta*! with this life-soul (=*jivâtma*), do I enter into these three devatas, and make names and forms,'[1] the expression 'three devats' indicate all *achit*-substance *en masse*, and that fashioning 'names and forms' is by the medium of life (jiva=soul), the soul of the latter being God Himself. From this it is evident that all names which are sound-symbols do all have reference to the 'Supreme-Soul, adjectivated by matter and soul. Hence the Rule of the identity of substance with its adjuncts finds its primary application in that terms signifying the Supreme Spirit in His causal mode, have reference to terms signifying his mode as effect.

Hence since Brahm Itself is the Cause, with soul and matter as Its modes in subtle state, and Brahm Itself the Effect with soul and matter as Its modes in gross state, Brahm may be said to be the Material Cause of the Kosmos. Though Brahm is the Material Cause, that Cause is the Compound (Brahm), and hence no intermingling *in their essences*, of the triune elements: soul, matter and Brahm, need be supposed. Our assertion therefore that Brahm is the Material Cause of the Kosmos is most tenable.

As in the case of a colored cloth, the material cause of which, say, is the combination of white, black and red threads,—though the cloth is a single substance considered

1. *Chh Up°*: vi-3-2. 'Hantâham imâs tisro devatâ etç'

as a whole, yet the qualities, whiteness etc., are confined to just those parts of the whole, where white threads etc., may happen to occur, so, when the compound of matter, soul and God is declared to be the Material Cause, yet in the Effect of that Cause, viz : the Kosmos, there is no confusion of the distinctive characteristics of 'the experiencer,' 'the experienced' and 'Director' which severally pertain to the three distinctive principles,—combining to produce a kosmic effect—of matter, soul and God. But there is a difference, that in the case of the cloth—cited as analogy—the several (colored) threads are capable of being separated, whereas since matter and soul in every and any condition, ever constitute the body of the Supreme Spirit, it is a case where with the indiscerptible *attributive* character of matter and soul and *substantive* character of God, it is a Compound Unity. Hence the Supreme Purusha alone so adjectivated by matter and soul, is both the Cause and the Effect; and Supreme Purusha alone is thus He, Whom every verbal symbol ultimately connotes.

As for the differences in the components of this compound, and their non-interchangeable character, the analogy (of the cloth) holds good.

When the case stands thus, it is evident that though Parabrahm enters into the effect,—since there is no transformation of his essential nature therein, there is no transmutation of his *substantial* character.

That He is Effect is tenable by reason of His being the Soul of the effect, for what is effect but a change of mode?

The contention of 'Brahm devoid of qualities' (=*nirguṇa-vāda*), is justified when it is taken to mean that Brahm is devoid of *sinful* qualities. (It means that when for example Brahm is said to be sin-*less* it does not necessarily follow that He has *no virtues* or *no attributes* whatever). For, certain Śruti passages declare :—

'(He is) destitute of sin, of decrepitude, of death, of affliction, of hunger, of thirst'.[1] After thus oppugning imperfections (or sinful qualities) to Brahm, the Śruti immediately next declares:—

'(He is) the Fulfilled of desires (=All-sufficient or Self-sufficient), the Possessed of Infallible will'[2] etc., thus ascribing virtues (or good qualities) to Brahm; and establishes affirmatively here what elsewhere (in the Śrutis) was generally negatively established that 'devoid of qualities' means the 'negation of *evil* qualities.'

Next, the controversy 'that Brahm's nature is mere consciousness (not conscious entity)' becomes intelligible on the ground that Brahm Who is Omniscient, Omnipotent, Opposed to vices and Endowed with Virtues etc., can be aptly defined by the fact of his being endowed with the primary attribute of consciousness, chiefly characterizing Him, the Self-Illuminated.

Śrutis such as: 'Who is Omniscient and All-wise'[3];

'It is heard that His Transcendant Power is manifold, and His natural (attributes of) Wisdom, Energy, Work etc.'[4] 'Oh (disciple)! By what is the All Knower to be Known?'[5] etc., proclaim Him as the Wise or the Conscious (Being); etc.

Śrutīs such as:

'(He is) Truth, Wisdom,' etc.[6], proclaim His being essentially Wise (etc), inasmuch as He is definable as permeated by Wisdom (or Knowledge or Consciousness), and as being essentially Self-Effulgent.

Śrutis such as:

1. *Chh: Up°*: VIII-1-5. 'Apahata-pāpmā etc.'
2. *Chh: Up°*: VIII-1-5. 'Satya kāmas satya-saṅkalpaḥ etc.'
3. *Muṇḍ: Up°*: II-2-7. 'Yas sarvajñas etc.'
4. *Śvet: Up°*: IV-8. 'Parāsya śaktiḥ etc.'
5. *Bri: Up°*: IV-4-14. 'Vijñātāram are etc.'
6. *Tait: Up°*: II-1-1. 'Satyam jñānam etc.'

" He willed: 'May I be manifold,"[1]

" He contemplated: 'May I be many,"[2]

'He fashioned it into names and forms;'[3]

'Oh (disciple)! When, indeed, the Spirit is seen, is heard, is meditated, is understood, all this becomes known;'[4]

'All that is to be rejected where all is seen save Ātma;'[5]

'What is Rig-veda but verily the breathings of this Great Being;'[6] show that Brahm alone is, by His Self-will, existent in the forms of movable and inmovable (Objects).

Again, that manifold existence without Brahm as Soul is an unreality,—(*i, e.* in other words, any Multeity that could be supposed to exist without the Unity (Brahm) is a non-entity, or that anything could have a *self-existence independent* of Brahm),—is the declaration of such Śrutis as:

'Who perceives Here (in Brahm) the least diversity, deserves the death of death (=doom of samsāra)';[7]

'Not Here (in Brahm) is the least diversity,'[8]

'Where it may appear to be duality;'[9]

'That as other, the other sees; but where to him all is Soul, who (else) is by what (else) seen?'[10]; etc.

Nor is the multiplicity of modes of Brahm, asserted by such Śrutis, as: 'May I be many!, may I procreate!'[11]—showing the assumption by Brahm, by His own will of many

1. *Taitt: Up°*: II-6-2. 'Soऽ kāmayata etc:'

2. *Chh: Up°*: VI-2-3. 'Tad-aikshata etc.'

3. *Bṛi: Up°*: III-4-7. 'Tan-nāma-rūpābhyām etc.'

4. *Bṛi: Up°*: VI.5-6. 'Ātmani khalv-are etc.,

5. *Bṛi: Up°*: VI-5-7. 'Sarvam tam parādāt etc.'

6. *Bṛi: Up°*: VI-5-11 'Tasya ha ā etc.'

7. *Bṛi: Up°*: IV-4-19. and *Kaṭh Up°*: IV-10-11. 'Mṛityos sa mṛityum etc.'

8. *Bṛi: Up°*: VI-4-19. and *Kaṭh Up°*: IV-10-11. 'Neha nānāऽsti etc.'

9. *Bṛi: Up°*: VI-5-15. 'Yatra hi dvaitam etc.'

10. *Bṛi: Up°*: VI-5-15. 'Tad itara itaram etc.'

11. *Chh: Up°*: VI-2-3. 'Bahu syām prajāyoga etc.'

names and forms,–denied; for that such is the case has been established at the commencement itself of the Śruti passages, in the midst of which occurs the apparent contrary statement: 'But where to him all is Soul,' etc,[1] those passges being: 'All that is to be rejected where all is seen save Ātma'[2] 'What is Rig-Veda but verily the breathings of this Great Being'.[3] etc. Thus by the Śrutis themselves we see established (1) the *essential* (or substantial) differences amongst the Categories of *chit*, *achit* and *Īśvara* (or the soul, matter and God); (2) the attributive (or qualitative) differences amongst them; (3) the Law of Cause and Effect; (4) the Relativity of Cause and Effect, etc, and thus a harmony is established amongst all the Śrutis by the Śrutis themselves. Hence there is not the least room for entertaining such doctrines as those of 'Brahm-nescience'[4] (*Brahm-ajñāna-vāda*) 'Brahm-difference due to limitations',[5] (*Aupādhika-brahma-bheda-vāda*) and other similar tenets based on fallacy and opposed to the spirit of the Śrutis; and hence let us take leave of further controversy.

तत्क्षेत्रं यच्च &c.

3. 'Listen from Me briefly, what that Kshetra is, its purpose, its mutations, its origin, its nature; and what he (Kshetrajña) is, and his powers.

That Kshetra:'(*yat*)'=*what it is*, means what its substantial nature is.

1. *Bṛi*: *Up°*: vi-5-15. 'Yatra tv-asya etc.'

2. *Bṛi*: *Up°*: vi-5-7. 'Sarvam tam, parādāt etc.'

3. *Bṛi*: *Up°*: vi-5-11. 'Tasya ha vā etasya etc.'

4. This is what is called the *Brahm-ājñāna-vāda*; or Brahm seeming dual through ignorance. (Vide commty: II. 12. *Bh*: *Gi*.)

5. This is what is called *Aupādhika-Brahma-bheda-vādā*; or Brahm become dual on account of limiting conditions. 3. This is Śankara's doctrine, 4. This is Yadava-bhaskara doctrine (*vide* commentary to II. 12).

Yādṛik=what kind=what-use or *purpose* it serves =to what is it a support or how it lends itself for service?

Yad-vikāri=The *mutations* or modifications or changes it undergoes.

Yataḥ=From whence, means whence it *originates*, or for whose use it is originated.

Yat=its *nature* or properties. And

What he is means what is *Kshetrajña i.e.*, soul's nature.

Yat prabhāvāḥ=his virtues or properties or powers.

Hear from Me a summary of all this.

ऋषिभिर्बहुधा &c.

4. 'What by Rishis is variously sung, and distinctly by various (Veda-) Chants; also by Brahma-sūtra passages, full of reasoning and certitude.'

The truths regarding the *Kshetra* and the *Kshetrajña* have been variously declared by the Rishis, Parāṣara etc. Thus for example:

'O Earth-king! Myself, thyself and others likewise, are all of the elements. Entities (or egos) *en masse*, take the bodily shape by following the stream of the guṇas.'[1]

'Verily, King! are the guṇās, satva etc., dependent upon deeds (=karma); and deeds are gathered together through (*i. e.*, the consequence of) avidyā (ignorance); and this (avidyā) is in all creatures.'[2]

'The soul is pure, imperishable, tranquil, void of qualities, being distinct from prakṛiti (=matter).'[3]

Similarly, 'Inasmuch as the body characterised by head, hands and the like, is different from the person, to which of these, O King! can I refer the symbol 'I'?'[4]

1. *Vish: Pur*: II-13-69. 'Aham tvañcha etc.'
2. *Vish: Pur*: II-13-70. 'Karma-vaṣyā guṇā etc.'
3. *Vish: Pur*: II-13-71. 'Ātmā ṣuddho etc.'
4. *Vish: Pur*: II-13-89. 'Piṇḍaḥ pṛithag etc.'

Similarly again, 'Art thou this head, or thy breast or the belly? or art thou the foot etc., and the like, or are they, O King! thine?'[1]

'Distinct, art thou O King! from all the members. Now, like a clever man, King! think who in this is 'I'.'[2]?

That of both these postulates (matter and soul) distinct from each other, Vāsudeva is Soul, is sung in such verses as:

'The senses, manas, buddhi and egoship, health, strength and spirit are all, they say, ensouled by Vāsudeva,—both the *Kshetra* and the *Kshetrajña*.'[3]

Distinctly by various Chants (of Vedas), =by Rig, Yajus, Sāma and Atharva Vedas, the distinctions of body-nature and soul-nature are variously sung, as for example:—

'From this Ātma, verily is ākāṣa (space) sprung; from space, air; from air, fire; from fire, water; from water, earth, from earth, the plants; from plants, food; from food, man (purusha=any embodied creature); and this man is truly full of food-essence.'[4]; by which, the nature of the body has been stated. And then the subtler principle of Prāṇa(=life), and then the still subtler principle of manas (=mind), have been stated, closing up with the statement:

'Other again than this *mano-maya* principle (mind-full sheath) is the still subtler princple, *vijñāna-maya* (=intelligence-full sheath=soul)',[5] by which the nature of soul has been stated. And lastly, the nature of Paramātma (=God) has been stated by the passage:

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1. *Vish: Pur* ii-13102. 'Kim-tvam etat-chiraḥ etc.'
2. *Vish: Pur:* ii-13-103. 'Samast-āvayavebhyaḥ etc.'
3. *Vish : Sahasra-nāmādhyāya: Mahābhā: Anu: Parva* CILIX-137. 'Indriyāni, mano etc.'
4. *Tait: Up°: Anan*: ii-1-2. 'Tasmād vā etasmāt etc.'
5. *Tait* ii: *Up°: 4-1*. Tasmād-va etasmāt etc.'

'Other again than this *vijñāna-maya*, the still subtler principle is *Ānanda-maya* (=God).[1]

Similarly also in many places in the other Vedas, Rig Sāma, and Atharva, the distinctive features in which Kshetra and Kshetrajña exist, and their ensoulment by Brahm, are all clearly enunciated.

Also by Brahma-Sūtra passages i. e., Aphoristic sentences which treat of the knowledge of Brahm, also called Ṣārīraka-Sūtras,—authoritative judgments on the topic in question. For instance,—commencing with the Aphorism: 'Space (=*viyat*) (does) not (originate), on account of the absense of Ṣruti (to that effect)',[2]—the decisions regarding Kshetra-nature have been formulated.

And, commencing with Aphorisms:

'The soul is not (born etc.,) says the Ṣruti; also it is eternal as the same (Ṣrutis) say'.[3]

'Ātma (soul) *is* intelligent'.[4] etc., the decisions regarding the truth of Kshetrajña have been formulated.

And by the Aphorism:

'But from the Highest (Lord), because Ṣruti says,'[5] decision has been pronounced regarding everything being under His Guidance and Power (=*pravartyatva*) and therefore He is the Soul of all things.

In this manner the truths regarding *Kshetra* and *Kshetrajña* have been expounded in numerous places (and numerous ways). And now hear the same which in alucid and compendious manner I am going to explain.

महाभूतान्यहंकारो &c.

5. 'The great elements, Ahaṇkāra, Buddhi and

1. *Tait: Up°*: ii-5-2. 'Tasmādevā etasmāt etc.'

2. *Br: Sū*: ii-3-1. 'Na viyad aṣruteḥ.'

3. *Br: Sū*: ii-3-18. 'Nasṭ tma sruter nityatvāccha tābhyaḥ.'

4. *Br: Sū*: ii-3:20. 'jñota eva.'

5. *Br: Sū*: ii-3-40. 'Parāt tu tach-chruteḥ.'

also the Avyakta (Unmanifest); the senses Ten and One, and the five Sensibles.'

इच्छा द्वेषः &c.

6. Longing and aversion; joy and affliction, constitute Kshetra with its mutations. This is (thus) briefly described—this aggregate, this basis for the soul.'[2]

The great elements, Ahaṇkāra, Buddhi and Avyakta, are the germinal materials of Kshetra.

The great elements are (1) the Earth, (2) Water (3) Fire (4) Air, and (5) Space. *Ahaṇkāra* is the root of the elements. *Buddhi* is *Mahān* (or Mahat-tatva). *Avyakta* is *Prakṛti* or primordial matter-stuff of which all the foregoing are differentiations or mutations, (or several terms in an evolving series).

The Senses Ten and One, and the Five Sensibles, are the (material) principles which depend on *Kshetra* The *Five Senses* of perception (or knowledge) are the auditory, tactual, visual, gustatory and olfactory, senses. The *Five Senses* (=organs) of action, are the vocal, the prehensible, the locomotive, the excretory and the generative organs; thus *Ten.* The *One* is the manas (=mind). *The Sensibles* are the five objects of the senses, *viz*: sound, touch, color (or form) taste and smell.

Longing; Aversion, Joy and Affliction: These are said to be the products, or the modifications of *Kshetra.* They are so said to be on account of their resulting from *Kshetra* by the union with it of soul, albeit, properly speaking, those are affections which pertain to soul as *its* characteristics (in its mundane state).

That Longing etc., are moods or affections of the (incorporeal) soul is shown further on as: 'Purusha is

2. Cp: *Bh: Gī*: VII-4. 3. Cp: *Bh: Gī*: XIII-19.

said to be the cause for being the experiencer of joy and grief.,'

Ṣanghātaṣ-chetanādhṛitiḥ:—*ādhṛtiḥ*=*ādhāraḥ*=the basis=the medium or vehicle or fundamental materials. *Sanghātaḥ*=the aggregate or the collocated ingredients (=body) to work with, for the intelligent principle, the soul, either by its aid to experience joy, grief etc., or by its aid to procure material happiness (on Earth, and elsewhere as in Svarga etc. or to procure) liberation (*apavarga*).

Thus *Kshetra* or the aggregate fashioned out of the root-matter (=*prakṛiti*) down to earth-stuff, is the foundation for the senses; is the compound, giving birth to changes of temperament such as longings, aversions, joys and griefs; and the instrument for soul to experience pleasure, pain etc., with.

This *Kshetra* has thus now briefly—with its variations and its moods (or affections)—been explained.

Now the virtues or powers as will enable one to obtain soul-knowledge,—(that the evolutes mentioned aforesaid) of *Kshetra*, can aid him to develope are now enumerated:

अमानित्वमदं &c.

7. 'Reverence, Simplicity, Harmlessness, Forbearance, Rectitude, Teachers' service, Purity, Faith, Self-control.

Amānitvam=reverence=absence of affront or contumely for good and great men.

Adambhitvam=Simplicity=absence of ostentation or show in the discharge of pious duties, in order to gain notoriety or a name for piety.

Ahimsā=Harmlessness=absence of hurtfulness to others in word, thought and deed.

Kshāntiḥ=Forbearance=preserving temper undisturbed even when molested by others.

Ārjavam=Rectitude, or sincerity or oneness in tongue, mind and body.

Āchāryopasanam=*Teachers' service*[1] = By prostration, respectful speech etc., services to the Holy Teachers imparting instruction concerning soul.

Ṣaucham=Purity=cultivation of thought, speech and deed, as dictated by Ṣastra so as to be fit to strive for and acquire soul-knowledge.

Sthairyam=Faith=unshakable confidence in the spiritual teachings of Ṣāstra.

Ātma-vinigrahaḥ=self control=the abstracting or withdrawing the mind from pursuits other than that of the spiritual science.

इंद्रियार्थेषु &c.

8. 'Non-attachment for sense-objects, and also non-egoism and remembrance of the evils of birth, death, dotage, disease and misery.

Vairāgyam=Non-attachment obnegation or distaste arising for things other than the soul, by reflecting that they contain evil.

An-ahaṅkāra=non-egoism=the absence of the love of mistaking the non-ego=body, for ego=soul. This is a single illustration (to stand for all similar mis-notions). It includes the absence of the notion of property for what is not property (=the 'mine-ness)'.

Remembrance of the evils of birth etc=the constant dondering over the fact that so long as existence, incorporeate lasts, evils of birth etc., cannot be averted.

असक्तिरनभिष्वंगः &c.

9 'Relishlessness; absence of doting on son, wife,

1. Vide *Bh Gi*: IV-34. vide V

home etc., and ever keeping mind balanced, let good or bad befal.'

Asaktiḥ=Relishlessness=not wanting things other than the soul. *Anabhishvangaḥ*=Absence of excessive fondness, or loving to extravagance, son, wife etc., beyond the law-allowed limit of use to which they are intended.

Balance of mind etc: Good and evil, are the outcome of man's motives in the mind. When these happen, to be free from elation or dejection consequent thereon.[1]

मयि चानन्ययोगेन &c.

10. 'Exclusive love to Me in Unerring devotion; resort to sequestered spots; tastelessness for men's society'.[2]

Bhakti=Love to Me—the Lord of all—rendered in onepointed and steady devotion.

Selecting places free from people, for habitation; and avoiding the company of men.

अध्यात्मज्ञाननित्यत्वं &c.

11. 'Fixture in soul-knowledge, and meditation on knowledge regarding (spiritual) truths. This is declared to be knowledge; what is contrary thereto is ignorance.'

Adhyātma-jñāna=soul-knowledge=knowledge of soul. Fixture (=*nityatva*=*nishṭhatva*) is to be permanently established therein.

Tatva-jñānārtha-chintanam=meditation or musing on such thoughts as would subserve the purpose of gaining an insight into the truths of Eternal Principles (=*tatvas*).

Jñānam=knowledge=That, or the means, by which one can achieve soul-wisdom. The aggregate of virtues, *viz*: Reverence etc., aforesaid, tend to produce soul-knowledge

1. Read *Seneca* on 'Happiness.'
2. Cp. *Bh: Gi:* XIV-26, VI-10, XVIII-52.

to the kshetra-conjoined soul (=embodied soul). And whatever are the other qualities, opposed thereto, that the kshetra is capable of evolving, are obstructive to soul-knowledge, and hence all that is ignorance.

Hereafter, the nature of kshetrajña will be inquired into, alluded to in: 'He who *knows* this' (*Gī*: XIII).

ज्ञेयं यत्तत् &c.

12. '*That* will I declare which is to be known, knowing which one tastes immortality; (that which is) the beginningless; having Me for the Highest; the brahma; called neither 'ens' nor 'nonens.'

That which is to be known: is that which is to be gained, *viz*: the nature of pratyag-ātma (soul),—to be known by means of the virtues: Reverence etc., (*vide supra*).

Immortality: is the immortal soul itself, exempt from the material necessities of birth, decrepitude, death etc,

Anādi=That which has no beginning; for to pratyag-ātma (soul) there is no birth; hence it has no end; for says the Śruti: 'The intelligent soul (*vipaścit*) is neither born nor dieth'[1]

Mat-parum=That (soul) to which I am the High (*para*), as declared in the Stanza: 'But know My other Nature, superior, the jīva' (*Gī*: XII-5), by which, teaching that soul-nature is in essence that which is body to, and which depends on, the Blessed Lord.

Similarly do Śrutis declare, as for example:

'Who seated in the soul; in the interior of the soul; Whom the soul knows not; to Whom the soul is body; Who rules in the inside of the soul'[2], etc. And also,

1. *Kaṭh*: *Up°*: II-18. 'Najāyate mṛiyate vā vipaschit;

2. *Bri*: *Up°*: V-7-22: 'Ya ātmano.ntaro &c.'

'He is the Cause, and the Lord of the lord of the senses; to Him there is no progenitor or lord ;[1]..... (He is) the Lord of matter (*pradhāna*) and soul (*Kshetrajña*), and the Master of qualities.'[2]

Brahma = That which is great, because soul is an entity separate from body, and is that which cannot be parted or divided off by body etc. (Brahma = indivisible, impartite). So *brahma* = the Category of Kshetrajña = soul ;

Śruti also declares :—'He can become infinite.'[3] Soul's limitation by body is due to Karma ; but limitlessness or infinity would be its attribute when liberated. In Gītā also the term *brahma* is applied to designate soul as in : 'He, transcending these guṇas, is fitted to be brahma' (*Gī*: XIV-26); 'I am brahma's Prop,—the immortal, imperishable (brahma)' (*Gī*: XIV-27). 'Brahma, purified, grieves not, craves not ; same to all beings, he acquires the highest love for Me'. (*Gī*: XVIII-54)

It is called neither *sat=ens*, nor *asat=non-ens*, because it is that which never undergoes the states known as causes and effects. The term 'Ens' comes to be applied to it when it (soul) assumes names and forms such as deva etc ; and when no such names and forms are donned, the name 'Non-ens' comes to be applied to it. (Hence,essentially) it is neither 'ens' nor 'non-ens.' Declare also the Śrutis thus :—

'*Asat* (non-being) was in the beginning; from it was *sat* (being) born.'[4]

'This verily was unfashioned, which was (then) fashioned out into names and forms ;'[5] and so on, showing that the oc-

1. *Śvet*: *Up°*: VI-9: 'Sakāraṇam karaṇādhipādhipo nacpāsya kaschijjanit nachādhipaḥ.'

2. *Śvet*: *Up°*: VI-16: 'Pradhāna kshetrajña pathir guṇeśaḥ.'

3. *Śvet*: *Up°*: V-9, 'Sachānanthyāya kalpate.'

4. *Cp*: (*Tait*: II-7-9, also Rig-Veda (VIII-7-17).

5. *Bṛi*: *Up°*: 1-4-7 ; 'Taddhedam etc, '

currence of states—as cause and as effect—to soul is due to the enshroudment brought on by ignorance (*avidyā*); and is not inherent to the nature of the soul itself. Hence soul-nature is undefinable by such terms as *sat* and *asat*.

It may be said that the Śruti: '*Asat* was in the beginning, etc' refers to the causal state in which Parabrahm (God) is; to which it is replied that the causal state of Parabrahm is the state of Parabrahm having the principles, *chit* and *achit* (soul and matter) as *the* body. Hence in the causal state, the body also, *viz*: kshetra and kshetrajña (matter and soul) are fit to be designated as *asat*; but a causal state to kshetrajña (soul) is accounted for by karma, the pure soul-nature itself being one which can neither be called 'ens' (*sat*) nor 'non-ens' (*asat*).[1]

सर्वतः पाणिपादं &c.

13. 'Everywhere hands and feet, that (kshetrajña, is); eyes, heads and faces everywhere, and all-hearing; abides in the world encompassing all.'

Everywhere hands and feet, that=The pure soul-nature is capable of doing everywhere what hands and feet do (in the embodied state). Similarly, it is capable of performing the functions of seeing, hearing etc (without the physical organs).

That Para-brahm,—albeit possessing no hands, feet etc., is yet capable of performing the functions of such members,—is declared by such Śruti passages as:

'Handless, footless, He fast moves and grasps; eyeless, He sees; earless, He hears etc.'[2]

That pratyagātma (soul) also, in its pure nature, and as co-essential with Para-brahm, has this capacity of performing functions without organs, is a clear conclusion

1. *Vide: Bh: Gī: IV-34.*

2. *Śvēt: Up°*: III-19, 'Apāṇi-pādo javano grihīta etc.,' Vide also *Tait*; *Nārā*: I-12.

from the Śruti, when it declares:

'Then the wise (soul), casting off merit and demerit, and become purified, attains transcendent equality (with Brahm).'[1]

Also in the Gita itself the Stanza further occurs: 'Embracing this knowledge, whoso attain to My standard of righteousness' etc. (*Gī*: XIV-2).

And that (*or this kshetrajña*), *abides in the world encompassing all*: means that soul pervades all things in the world without exception; for pure soul-nature has no limitations of space etc., and therefore it is all-pervasive.

सर्वेंद्रियगुणाभासं &c.

14. 'Shining with all the sense-faculties, without all the senses; unaffected, assuming all; guṇa-less, guṇa-tasting.'

Shining with all sense-faculties: that which is capable of shining or functioning with all the faculties of the senses.

Sense-faculties = Sense-activities.

The meaning is that with such faculties also, it (soul) is capable of perceiving objects; but by nature, it is *devoid of all senses*, for without sense-faculties even, it is by its own virtue capable of knowing all.

Asaktam = unaffected, or by nature unattached to bodies such as deva etc. And yet,

Sarvabhṛit = assuming or capable of assuming all bodies such as deva etc., as declared in the Śruti:

'He becomes unifid, becomes trifid etc.'[2]

Nirguṇam = guṇa-less or intrinsically without the qualities such as satva etc., pertaining to matter and yet,

Guṇa-bhoktṛi = the enjoyer of the guṇas, satva etc.

बहिरंतश्च &c.

15. 'Without and within the elements; unmoving

1. *Mund: Up°* III-1-3: 'Tathā vidvā puṇya-pāpe vidhūya nirañjanaḥparamam sāmyam upaiti.'

2. *Chh: Up°*: VII-26-2: 'Sa ekadhā etc.'

and moving; being subtle, incomprehensible; it (soul) stands far and yet near.'[1]

Without=the soul can exist disembodied abandoning the elements, earth etc., and it is *within* them also.

It can roam about or not at will, as stated in the Śruti: 'Eating and playing and enjoying with partners, equipages etc.'[2]

By nature, it is steady (*unmoving*), but *moving* in the embodied state.

Being subtle, incomprehensible=The soul-principle is possessed of all powers, and all knowledge, and though it inhabits this bodily tenement, it is very subtle; and therefore difficult by worldly men to understand it in separation from the body.

It stands far and yet near=It stands *far* to those men who are not possessed of the aforesaid virtues of 'Reverence' etc., but possessed of vices contrary thereto; and therefore far to them though it is present in their own bodies. But it is *near* to those who are possessed of the virtues 'Reverence' etc., (*Gī*: XIII-7 to 11).

अविभक्तं च &c.

15½. 'Undivided among beings, it abides as divided.'

By its intrinsic property of 'knower,' it is void of divisions, abiding everywhere among creatures, devā, man etc. But to (spiritually) unwise people, it appears divided as: 'This is deva'; 'This is man' etc.

From what is said in the Stanza: 'He who *knows* this etc.,' (*Gī*: XIII-1), it is understood that the soul being 'knower,' it is possible to comprehend it as an entity separate from the body, though in expressions like: 'I am deva,' 'I am man' etc., it (soul=I) is always comprehended with refer-

1. Laotze; 'After calling it Distant, I say it comes back to me' p: 249. Max Muller's Intro: to *Science of Religion*. 2. *Chh. Up°*: VII-12 3: 'Jakshan etc.'

ence to the body (its cloak). And now it will be shown how to comprehend it as a distinct entity, in other ways:

भूतभर्तृ च &c.

16. 'And as supporter of elements it is to be known; as devourer and as causer.'

Inasmuch as it supports or holds together the combination of the elements, earth etc., known as body, it is to be known or is capable of being known as the 'supporter,' as contradistinguished from the 'supported (body).'

Similarly, it is *grasishṇu*=devourer of material elements such as food. And therefore it is capable of being comprehended as the 'devourer,' as contradistinguished from the 'devoured articles.'

And *prabhavishṇu*=causer or cause of transformations such as devoured food undergoes, and hence 'causer' of transformations may be inferred from the transformations of food effected.

Inasmuch as no such properties are discovered in a dead body, it is concluded that mere matter-combined *Kshetra* is incapable of being the 'supporter,' the 'devourer or 'causer.' (Hence soul is to be inferred as such).

ज्योतिषामपि &c.

17. 'It is the light even of lights and is said to be beyond darkness (*tamas*); wisdom-knowable; wisdom-gainable; centred in every heart.'

Lights are such as those of sun, fire, gem etc., Light of these lights means that which illuminates these or that by the light of which these lights are seen, meaning light of knowledge before which all the luminaries, the sun etc., shine. As for lamp-light and the rest, they but dispel the darkness intervening between the sense of (sight) and its object; the illuminating power of these lights is but limited to such work. (Not so the light of the soul).

It is said to be beyond darkness (tamas). The term *tamas* is designatory of the subtle condition of prakṛiti (=matter). It (soul) transcends even this subtle principle.

Hence *jñānam-jneyam*=Comprehensible by intellect or knowledge) as that which is characterized by intelligence (or consciousness=*jnānākāra).*

It is *jnāna gamyam*=wisdom-gainable or that what can be reached by wisdom embodied in the qualities: 'Reverence' etc., or by qualities which constitute knowledge by means of which to gain wisdom.

Centred in every heart=Present or seated in the hearts of all creatures, man etc. in a pronounced form.

इति क्षेत्रं तथा &c.

18. 'In brief has thus been told (thee what is) Kshetra, Knowledge and the Knowable. My Bhakta, well knowing this, is fitted for My state.'

Thus, a concise description of what constitutes the principle of Kshetra has been given beginning with: 'The great Elements, Ahaṇkāra etc.,' (*Gī*: XII-5). and ending with: '.....the aggregate, the basis for the soul (*Gī*: XIII-6); of the Knowledge-means by which to know the Knowable soul-principle in; 'Reverence etc' (*Gī*: XIII-7) up to: 'Meditation of Knowledge regarding (spiritual) truths' (*Gī*: XIII-11) and of the truths regarding the Knowable or Kshetrajña-principle, in: 'Beginningless having Me as Goal etc' (*Gī*: XIII-12) up to: 'Centred in every heart' (*Gī*: XIII-17).

My bhakta knowing this = knowing the truths regarding (1) Kshetra, (2) the means by which to reach the (or realize) soul-nature as distinct from Kshetra, and (3) Kshetrajña.

Is fitted for My state: My state is My nature, different from samsāra (material mundane existence). To reach this state he becomes competent.

Now (1) the beginninglessness of the conjoint state of the two distinct-natured verities, matter and soul, (2) the difference of function which (in union) each is supposed to perform and (3) how these two principles came to be conjoined, will be treated of:

प्रकृतिं पुरुषं &c.

19. 'Matter and Spirit, know, are both beginningless. Know that passions as well as virtues are matter-born.'

Know that from time out of beginning, exist matter *(prakṛiti)* and soul *(purusha)* enmeshed together.

Vikāras=lit: or spirit modifications of properties= unspiritual tendencies or qualities=passions.

Guṇas=lit: qualities=good qualities=virtues. Passions are desire, hatred etc., which forge bondage (*bandha*); and Virtues are 'Reverence etc,'—qualities which effectuate liberation *(moksha)*.

Matter in union with Soul, perpetuating from item immemorial,—evolved as body (*kshetra*)—conduces by its modifications of desire, aversion etc., to bind him (the soul); and the same prakṛiti (matter), by its modifications of 'Reverence' etc., constitutes the *cause* of soul's emancipation.

कार्यकारणकर्तृत्वे &c.

20. 'For creating effect and instruments, matter is said to be the cause; for experiencing joys and griefs, the soul is said to be the cause.'

Kārya=effect=body.

Kāraṇāni=the instruments viz: the senses of perception, the organs of action, with manas (=mind). In the making of these two (body and senses) to function the sou envisaged matter alone is the cause. That is to say that all

work—or manifested activity—as means to afford enjoyment or experiences (to the soul) is dependent on matter in its state of 'the field' impulsed by the soul. The soul simply carries with it the function of the 'director' or 'superintendent' (*adhishṭhatṛi*). In this sense, the following Vedānta Aphorism applies to the soul viz :—

'(The soul is) agent, because Ṣāstra's purport is (then) fulfilled,'[1] etc.

What is agency (or being the doer), to the soul but the being the cause of initiating effort through the medium (or by the governing) of matter?

The soul *is the cause for experiencing joy and grief*: means that the matter-consorting soul is the seat for such experiences.[2]

Thus difference of function each appropriate to matter and soul—*when in conjunction*,—has been mentioned. Next it is shown how the soul which is inherently fit for self-blessedness, comes to experience pleasures and pains derived from objects (products of matter).

पुरुषः प्रकृतिस्थो &c.

20½. 'Verily being in matter planted, the soul eats of the matter-bred products.'

The term *guṇā*=lit: quality, is figuratively used here to represent the *products* of matter.

Prakṛiti-sthaḥ purusha is the soul which by its own intrinsic (soul-) nature, is made for self-bliss; but it is now seated in (*i. e.*, consorts with) matter.

Matter-bred products=The products or manifest effects of the guṇas, *satva* etc., arising adventitiously from the circumstance of the (matter-soul-) association.

Bhuṅkte=eats of or experiences, joys and griefs.[3]

1. *Br*: *Su*: II-3-33: 'Kartā ṣāstrārthavatvāt.'

2. Consult *Bh*: *Gi*: III-27 to 29 in this connection. Also read *Bhāgi* III-26-4: 'Kārya-kāraṇa kartṛitve etc.'

3. *Vide*: *Br*: *Su*: III-2-4, 5.

How this consorting (or conjunction) with matter has come about, is now explained :

कारणं गुणसंगो &c.

21. 'Attachment to qualities (guṇas) is the cause of births in good and evil wombs.'

This soul, born in a series of retrospective birth̊s among devas, man etc.,—all variations of matter-forms,—delights in (or evinces attachment for) guṇa-sated pleasures etc., varying in their *sātvika* and other characteristics according to the incidents of such births; and in so doing launches into activities, good or evil, in order to procure for itself such pleasures. In order then to reap the fruits of such good or evil acts, it is inevitably born again in good or evil wombs (respectively). Born, he acts again; acting, he is born again. This circumvolution never stops till he will take to the culture of the virtues : 'Reverence etc.,' (*vide*, *Gī*: XIII-7 *to* 11) leading to soul-acquisition.

Hence, it is declared :

'Attachment to guṇas is the cause of births in good and evil wombs.'[1]

उपद्रष्टानुमंन्ता &c.

22. 'In this body, this soul excellent, is spectator and permitter, supporter and enjoyer, the great lord, and is also called paramātma.'

'The *purusha* dwelling in this body (=soul) is *spectator* or he who directs by means of the will, the several operations attaching to the body ; and *permits* them ; also is he the *prop* of the body, also the *enjoyer* of pains and pleasures, born of bodily activities. Thus by virtue of ruling, supporting, and enjoying the body, the *purusha* is the *great lord*

1. Cp: *Bh*: *Gī*: III-27; *Tat*: *Tra*: *Chit* 34: 'Guṇa-samsarga kṛitam;' *Yoga Sū*: II-17: 'Drashṭṛi &c;' *Vish*: *Pur* : I-2-1 and VI-7-22. and *Bhāg*: VI-17-29. 'Dehimām &c.'

(*maheśvara*) of the body, and the senses and the mind therein. That he is such a lord (*īśvara*), is further declared thus :

'When the lord (*īśvara*) goes into the body, and when he goes out of it, he seizes these and goes, like wind (seizing) the scents from their seats.' (*Gī*: XV-8).

To the body, the senses and the mind, he is also said to be *paramātma*=supreme spirit,—within the limits of the body. The term 'ātma' is often applied to signify 'body', and 'mind,' as for example in :

'By meditation do some perceive soul in ātma (body, by ātma(mind).' (*Gī* XIII-24). (Therefore *param-ātmā* would mean the soul that transcends both the body and the mind).

The conjunctive particle 'api'=*also*, appears to refer to the epithet 'great lord,' meaning that so far as this body is concerned, the soul may be called the great lord, the paramātma and so on.

Paraḥ purushaḥ=excellent soul: so called from the natural potentialities of infinite consciousness and power pertaining to this purusha (soul) as detailed in Stanza :—

'Beginningless, having Me as Goal'; *et seq* (*Gī*: XIII-12)

य एवं वेत्ति &c.

23. 'Who thus kens soul (*purusha*) and matter (*prakṛiti*) together with the guṇas ; in whatever condition he exist at present, he is never born again.'

Thus=in the manner described,—whoso intelligently understands the nature of *purusha* (soul) and *prakṛiti* (matter) ; and also the *guṇas*=the humours or qualities of matter as will be described further on (*vide* the Succeeding Lecture XIV).

Whatever condition=(material conditions) such as being deva, man etc., in bodies, though (much against the will (of the indwelling soul).

Never born again=will never get into the company of matter ; meaning that at the time when the body ceases

to exist, soul is realized, in its characteristic state of boundless consciousness and sinlessness.

ध्यानेनात्मनि &c.

24. 'By Dhyāna-yoga some do mentally perceive the soul in the body ; by Sāñkhya-yoga, others ; and by Karma-yoga, others again.'[1]

Some, who are perfect in yoga, perceive the soul (*ātma*) by the mind (*ātma*) in the body (*ātma*), by means of Dhyāna-yoga (Bhakti or *Path of Love*). Others, who are unadvanced in yoga, render the mind fit for yoga by means of *Sāñkhya-yoga* = Jñāna-yoga(= *Path of Knowledge*) and perceive the soul.

Others, who are unfit for Jñāna-yoga, as well as those who are fit but who prefer the easier road, also men of note who have a duty to perform viz; to set an example to others, follow Karma-yoga (= Path of Works) embodying knowledge, and train the mind to be fit for *yoga*, and perceive the soul.

अन्ये त्वेवमजानंतः &c.

25. 'But others who, knowing not thus, (merely) contemplate after hearing from others, do verily (also) overcross death ; also those of (simple-) faith in hearing (what is told them.')

Others again there are, incompetent to walk the Paths of Karma etc,—leading to soul-vision,—who listen to the teachings of sages, the seers of truth ; and then by treading the Paths of Karma etc., contemplate on ātma. These perceive ātma and cross beyond death. Also those who are able only to believe in what they hear from others, get purged of their sins, and are gradually enabled to embark on the several Paths (laid down) *viz.*, Karma-Yoga etc., and thus pass over death.

1. All the Three Paths are here summarized, As to what Sankhya and Yoga mean read, II-39; III-2; V-4-5 and XVIII-13 (*Bh* : *Gī*).

'Api'=*also*, signifies the degrees of competency or capacity (that different sets of men have).

Now, in order to discriminatingly understand the matter-bound soul, it is pointed out that whatever comes into being, movable or unmovable, is a product of the union of sentient and insentient substances, *chit* and *achit*.

यावत्संजायते &c.

26. 'Whatsoever a thing, mobile or immobile springs up into existence, know that, O Best of Bharatas, (to be) from union of kshetrā-kshetrajña.

Whatsoever thing—how so ever minute the mobile or immobile is seen springing up into existence, it is so from the mutual conjunction of (matter) and (soul). It is always a compound existence, never independent of each other.

समं सर्वेषु भूतेषु &c.

27. 'He sees, indeed, who sees alike in all beings the abiding lord transcendant; the undecaying amid the decaying.'[1]

Seeing alike=seeing or discriminatingly knowing that ātma is distinguished as the 'knower'; is separate from the diversities of (material) forms such as deva and the rest, and that in whatever bodies it may happen to dwell, it is, with reference to those bodies and senses and minds thereof, the lord transcending (=*parameśwara*); in other words seeing the ātma-nature to be the same in every compound of soul-matter existence, by the common attribute of consciousness.

Also discriminatingly *seeing* that whilst bodies etc., decay, the principle of ātma does not decay, because of its inherent imperishable nature.

For him who distinguishes ātma thus, it is well enough; but he who takes it as a variable thing varying like the

1. *Vish: Pur*: VI-7-58: 'Pradhānādi viseshāntam etc.'

forms, deva etc., and therefore subject to birth and destruction, will ever remain in bondage (samsāra).

समं पश्यन्हि &c.

28. 'Verily, by seeing the lord (soul) abiding alike everywhere, one causes not to his self mental injury; thereby doth he pass to the highest goal.'[1]

Īṣvara=lord=*ātma*=soul, which resides everywhere in the bodies of deva and the rest, as their sovereign (*ṣeshi*), their prop (*ādhāra*) and ruler (*niyantṛi*); and which is free from the corporeal differences brought on by being a deva etc.,

Seeing alike=seeing that the soul wherever it do abide, is, by its, essential character of intelligence (*jñāna* or consciousness), the same.

By thus comprehending ātma-nature, one harms not that nature by his mind (*i. e.*, by thinking otherwise than as stated). Harms not=saves=deliverance (or redemption from samsāra. (*i. e.*, the soul is saved by understanding its nature aright).

And then, by such knowledge,—viz: by comprehending ātma as the 'knower' and of uniform nature wherever it do dwell—one reaches the supreme goal; *i. e.*, one realizes the highest ambition, by obtaining ātma-vision, in its true light. But if he should view ātma as different in the differentiating light which the diverse bodily forms, deva etc., present, he injures it *i. e.*, he hurls it into the midst of the ocean of samsāra.

प्रकृत्यैव च &c.

29. 'He seeth, who so seeth that by matter alone

1. I draw the attention of the readers to the excellent article: '*Theosophical Axioms illustrated*,' No. II. Religious consciousness, by W. A. Mayers (*Theosophist* for Octr: 1898 p. 31, 32 where reference is made to the '*Spiritual Soul as the Basis of Unity*' &c., much in accord with Rāmānuja's System.

are all acts enacted[1]; seeth that likewise ātma is not actor.'

Whoso sees—that all actions proceed from the agency of matter in the manner previously averred in:

'For creating effect and instruments, matter is said to be the cause' (*Gi*: XIII-20); and sees that the soul being one of intelligence is not the actor; and therefore sees, that it is ignorance in the shape of *karma*, that brings about (1) the associating with matter, (2) the condition of informing it, and (3) the experiencing of joys and griefs occasioned thereby,—such a man—sees ātma in its true light.

यदा भूतपृथग्भाव &c.

30. 'When he percieves the diversity of existence centred in the unity; that from thence (unity) alone is expansion, then doth he attain to brahma (soul).'

Diversity (*pṛithag-bhāva*) is the diversity such as being deva, being man, being short, being tall etc., seen in the variety of existences such as deva and the rest,— existences constituted of the dual principles of *prakṛiti* (matter-stuff) and *purusha* (spirit-stuff)

Eka-stham=centred in the unity=the unic principle (=*eka-tatva*)=the matter-stuff not the soul-stuff.

Exparsion (*vistāra*) is the multiplication of differentiated existences to run on in successive form-manifestations such as children, grand-children etc., all emanating from that unic matter-principle. Whoso thus perceives that all differences have their origin in matter,

1. Cp. *Bh: Gi.* III-27-28; Cp: with *Tyndall's Fragments of Science*, p: 495 (Longmans, 1896). "The principle of every change resides in matter. . . . . , in nature the agent works within, being the most active and mobile part of the material itself."

(not ātma), attains to brahma, *i. e.*, realizes ātma in its state of infinitely expanded consciousness.

अनादित्वात् &c.

31. 'Beginningless and quality-less, this exhaustless exalted ātma, Kaunteya! acts not; is tainted not, though seated in the body.'

This exalted ātma (=*param-ātma*) has now been defined as of a nature distinct from that of the body.

Though stationed in the body, ātma is inexhaustible or devoid of exhaustion (=perishment) inasmuch as it did not *begin* (at any point of time). (The meaning is that infinite in time means infinite in nature).

Quality-less=Destitute of *satva* and other qualities.

And therefore *acts not and is tainted not i. e.*, is not affected by the properties of the body.

Granting that ātma, being quality-less, *acts not*, how it in its constant association with body, is *not tainted* by the bodily properties is explained:

यथा सर्वगतं &c.

32. 'As, being subtle, the all-pervading ākāṣa (space) is soiled not, so is ātma tainted not, though everywhere present in body.'

Ākāṣa or space prevails everywhere, and is in contact with all objects; and yet by reason of its subtle nature, the properties of those objects never stain it. So is ātma very subtle, and though it do dwell everywhere in the bodies of deva, man etc., the peculiar properties (or natures) that pertain to such bodies do not sully it.

यथा प्रकाशयत्येकः &c.

33. 'As being single, the Sun illumines all the world, so does the Kshetrī, (soul) Bhārata! illumine all the Kshetra, (body).'

The Sun, singly by his light, illuminates all the world. Like this does the Kshetrī (=Kshetrajña=ātma) shine by the light of his intelligence in the Kshetra or his tabernacle, the body—everywhere outside and inside it from top of head to toe of foot—by thinking: 'this is my Kshetra (or residence), its state is such and so on.

Hence as the Sun in his capacity of *illuminater* differs from the world, the *illuminated*, so ātma, according to the description given or in its capacity of *cognizer*, differs from the Kshetra the *cognized*, and is therefore of a unique nature as distinguished from Kshetra.

क्षेत्रक्षेत्रज्ञयोरेवंतरं &c.

34. They attain to the Transcendent, who by the wisdom-eye ken the difference betwixt Kshetra and Kshetrajña, also (do they attain) deliverance from matter manifest.'

Difference=(*antaram*)=the distinctive characteristics of Kshetra (matter) and Kshetrajña (soul).

Wisdom-eye=(jñana-chakshush)=the eye of discrimination.

Bhūta-prakṛiti-moksha=matter as manifested in its differentiated aspects of diverse existences. This is *bhūta-prakṛiti*, (as distinguished from primordial or root-matter).

Moksha=deliverance=that which effects deliverance, *viz*; the means of such deliverance as stated in 'Reverence' (etc., *Gi*: XIII-7-*ff*).

Hence, those who comprehend (1) the distinction subsisting between matter (*kshetra*) and soul (*kshetrajña*) and (2) the means of effecting escape from the trammels of manifested corporeal existence—those means being the practice of such virtues as *amānitvam* (reverence) etc., already enumerated, (XIII-7 *ff*) —reach the *param*=the Transcendent, *viz.*, the enfranchised ātma, or find ātma in

its essential state of unhampered or infinitely expanded consciousness[1] (intelligence).

OM TAT SAT.

Thus closes the Thirteenth Discourse,
Named, *Kshetra-Kshetrajña-Vibhāga-Yoga,*
Or the Book of Matter-Spirit-Distinction
With *Śrī Rāmānujā's* Commentary thereon,
Between *Śri Kṛishṇa* and *Arjuna,*
In the Science of *Yoga,*
In the Theosophy of the *Upanishads,*
Or the Chants of *Śrī Bhagavān,*
The *Bhagavad-Gītā.*

1. 'This is the process of unravelling and unfolding' recognized by Bruns and others down to Tyndall. Cp: Śaunaka's: 'Yathodapāna-karaṇāt etc.' = 'All that's done's this: What already *is*, is made *manifest*, etc.' P. 104. Foot: note: *Tatva-traya* by Yogi S. Pārthasārathi Aiyangar.

ŚRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

LECTURE XIV

NAMED

GUNA-TRAYA-VIBHĀGA-YOGA,

OR

THE TOPIC OF THE THREE QUALITIES.

"गुणबन्धविधातेषां कर्तृत्वं तन्निवर्तनम् ।
गतित्रय स्वमूलत्वं चतुर्दश उदीर्यते".

Śrī Yāmunāchārya, Gītārtha-Saṅgraha, (Stanza, 19).

(1) *How Qualities bind,* (2) *their actorship;* (3) *how them to cross,*
That He the Source of all three Aims, the Fourteenth shows.'

Śrī Yogī S. Pārthasārathi Aiyangār.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMANUJĀ'S VISISHTĀDVAITA COMMENTARY.

THE FOURTEENTH LECTURE

NAMED

GUNA-TRAYA-VIBHĀGA-YOGA,

OR

THE TOPIC OF THE THREE QUALITIES.

PROEM.

IN the Thirteenth Lecture, it was shown that by comprehending the real nature of the mutually related verities of Prakṛiti and Purusha, and then practising the virtues of Reverence etc., (XIII-7. ff.), sanctified by the Grace of the Blessed Lord, obtained through Bhakti (XIII-10), release from bondage would result. And it was also there made mention of that the cause of bondage was traceable to concatenated antecedents of attachments for *satva* and other guṇa-impregnate (material) pleasures, *viz*:

'Attachment to qualities is the cause of births in good and evil wombs'. (*Gī*: XIII-21).

In this Lecture, it is proposed to treat of how the qualities (guṇas) come to bind, and how deliverance therefrom may be effected.

The Blessed Lord continued:

परं भूयः &c.

1. 'Yet more, I shall declare, of the best wisdom of wisdoms, having which the Munis all have, from hence, passed to perfection.'

Param=yet more, of the wisdom concerning *satva* etc., the qualities influencing the matter-soul union different from what has been told. This wisdom surpasses all that has yet been told thee relating to this union.

Munis=those who possessing this wisdom ponder over it; and pass on to the supreme state of spiritual realization (*siddhi*), from *hence i. e.*, from the sphere of samsāra.

This wisdom is extolled, viewing it by its fruits:

इदं ज्ञानमुपाश्रित्य &c.

2. 'Those, embracing this wisdom, have attained to My state, are neither born at evolution nor suffer at dissolution.'

Wisdom is that which is going to be expounded in this Lecture.

Mama sādharmyam=My state or My estate, or status comparing With My (divine) status.

Born at evolution is to be subjected to the processes of evolution; similarly to be subjected to pains in the course of *dissolution*. But those who have obtained wisdom are subjected to neither.

In order to show how matter's qualities come to be the cause of bondage, it is first declared how all existing beings,—resultants of the commingling of the elements of matter and souls howsoever small, as stated already:—"a thing, immobile or mobile, springs up into existence" etc., (*Gi*: XIII-26),—are so fashioned out by the Blessed Lord Himself.[1]

1. Cp: *Bhāg*: III. 26. 20: Daivāt kshubhita-dharmiṇyām.'

मम योनिर्महद्ब्रह्म &c.

3. 'The vast brahma (matter) is My womb, into which I sow the germ (soul). Thence comes, Bhārata! the birth of all beings.'

The inert or inanimate matter-stuff alluded to in: 'Earth, water, fire, air and space, manas, buddhi and ahaṅkāra, thus constitute My eightfold differentiated matter.' 'But this is inferior' (*Gī*: VII-4, 5), is what is designated here by the term *brahma*, (the vast or great, or infinitely extended) by reason of its being the primal cause of all the differentiations which emanate therefrom in the forms of Mahat (=buddhi), Ahaṅkāra etc. Passages of Śrutis are also found here and there calling matter-stuff by this name, *brahma*. As an allusion, is the following:

'Who is omniscient and all-knowing; Whose meditation is wisdom-full; Whence, this brahma (matter-stuff) and the Kosmos *(annam)* of (manifested) names and forms, springs forth'.[1]

By the term *garbha* (=germ=fœtus=embryo), the seed *en masse* of all animate creatures is meant as alluded to in: 'Other than this, My superior Nature, the life-nature etc. (*Gī*: VII-5).

Thus in the inanimate (or inert)-natured womb-like vast matter-stuff I cast the seed of the aggregate of the animate principle (jīva=soul). In other words it means: 'I unite with the field that is inanimate,—the field of enjoyment,—the aggregate constituting the animate principle,—the enjoyers in (and of) the field.'

Thus are all beings from Brahmā down to the tuft of grass are by My will produced, from the conjunction of the aforesaid dual Principles.

That this evolute-product or the manifested condition of this union, has been produced by Myself is now shown:—

1. *Mund: Up°*: II-2-7 :- 'Yas sarvajñas etc.'

सर्वयोनिषु &c.

4. 'Of every form, Kaunteya! that is born of every womb, the great womb of all is matter, and I am the seed-giver, the father.'

Whatever forms are seen to proceed from the wombs of Devas, Gandharvas, Yakshas, Rakshas, man, animals beasts, birds, serpents etc., matter-stuff is the great field of conception, *i. e.*, the material nature that transforms itself into the variations, Mahat etc., with the aggregate of the animate Element imbedded by Me therein, is the cause. *I am the father i. e*, I am the Imbedder or Uniter, according to circumstances, determined by each one's (soul's) karma.

Thus in the manner determined by previous karma, souls, matter-bound, spring forth from the wombs of deva etc. The cause that tends to perpetuate such generation is now pointed out :

सत्त्व रजस्तम &c.

5. 'Satvam, Rajas, Tamas[1], are qualities matter-born, which, O Great-armed ! bind the imperishable ego in the body.

Satvam, Rajas and Tamas are the three qualities (or affections or humours or tempers) of matter=those inhering in the matter-stuff. To matter they stand in the relation of attributes, and their existence is to be inferred from the effects which they are instrumental in producing such as brightness (of disposition, dullness etc).

These qualities are in a latent state in matter when unevolved ; but manifest in its evolutes, Mahat etc.

And they impound in a body, the essentially free soul, but forced withal to dwell in bodies such as those of deva, man etc.,—forms manufactured from out of the Mahat and other evolutes of matter-stuff.

1. Vide, note, 1, p: 67.

The properties severally of Satvam, Rajas and Tamas, and the mode of their binding the souls are now described :—

तत्र सत्त्वं &c.

6. 'Of them, O Sinless! Satvam, luminous and painless from (its) purity, links (souls) to blessedness and wisdom.'

The characteristic nature amid Satvam, amid the three qualities of Satvam, Rajas and Tamas is thus :

Being pure or lucid, it is bright. Purity or clearness is that which is the negation of obscuration ; or brightness and happiness. As only brightness and gladness result from Satvam, it is said to be their cause.

Prakāśa=luminosity, means true enlightenment, or exact knowledge of things accruing.

Anāmayam=That in which inhere not causes for producing pain (sickness) etc., and therefore Satvam is the cause of health.

This Satva-quality produces in the embodied creature a predisposition for happiness and knowledge. And when such leanings for happiness and knowledge arise, then one embarks on such worldly and spiritual pursuits as conform with his leanings. Thence he is propelled to be born in such wombs (*i. e.*, made to be born in such bodies as are favourably fitted for the enjoyment of the fruits of his (sātvik-) labours. So born, his inclinations fostered by *satva* again tend towards happiness and knowledge. Happiness and knowledge do thus result which in turn produce a desire for more of them.

रजो रागात्मकम् &c.

7. 'Rajas, know, Kaunteya! is lustful ; it engenders desire and attachment ; it ties the embodied to work.'

Rajas is lustful or the cause of lust. *Rāga* = Lust, concupiscence or carnal desire between males and females. Rajas is the birth-place of *tṛishṇā* and *saṅga.*

Tṛishṇa is desire or thirst for all sensual enjoyments, such as sound (= music) etc.

Saṅga is attachment or desire to be united to, or to be in the company of, sons, friends etc.

Thus Rajas, by engendering desires, tiesone (or prompts one) to activity or active works. A pruriency for active engagements or undertakings; then performance of works of the kinds of merits and demerits—thus does Rajas become the reason for one being born in such places and such bodies as are peculiarly suited to enjoy the fruits of such (Rājasa-) labours.

Hence by provoking an itching for works, Rajas confines a man. Hence Rajas is said to be the cause of lust, sensual desires and attachment.

तमस्त्वज्ञानजं &c.

8. 'As for Tamas, Bhārata! it begets ignorance, fascinating all embodied (beings); by listlessness doth it bind (one) to sloth and sleep.'

Ajñāna = ignorance is that which is the reverse of knowledge or wisdom. *Jñāna* or wisdom is the accurate or right perception of things, and ignorance is perverted or wrong perception. And Tamas (*lit*: darkness) is the diametrically opposed or completely reversed perception of what a thing actually is.

Mohanam = that which deludes men into obtuse knowledge = Tamas.

This Tamas, being thus the root of *pramāda*, *ālasya*, and *nidrā*, binds (one) fast, through these.

Pramāda = listlessness = the attention being diverted from a work on hand to some other.

Ālasya=sloth=inability to engage in any occupation.

Nidrā=sleep. Owing to a disinclination on the part of the senses to function, sublation of all such activities ensue. Sublation of the external senses constitutes dream, but when the mind also sublates, it becomes sleep.

The cardinal features of *satva etc.*, and their various impulses, through which one is fettered, is now stated:—

सत्त्वं सुखे &c.

9. 'Satvam, Bhārata! unites (one) to blessedness, Rajas to activity, and Tamas, forsooth! beclouds intelligence, and unites (one) to inattention.'

Satvam is chief in creating a rest for blessedness; *Rajas* is chief for impelling one to work; and *Tamas* is chief in obscuring intelligence, and producing a perversity of the understanding, and thus create tendencies for unnatural work.

If *Satvam* and other qualities are the natural qualities of matter which organizes into forms known as bodies,—then it is evident that they all dwell together in matter. How then do they each give birth to consequences so very conflicting with each other? Reply:

रजस्तमश्चाभिभूय &c.

10. 'Overpowering Rajas and Tamas, Bhārata! Satvam prevails; Rajas, similarly, over Satvam and Tamas; and Tamas, over Satvam and Rajas'.

It is admitted that all the three, *Satvam* etc., are qualities attaching to matter-bound Souls. But owing to conditions imposed by past karma, and determined further by the varieties of food eaten for supporting the body, Satvam, and other qualities so exist as one to predominate over the other, or working at cross purposes to each other; sometimes Satvam subordinating Rajas and Tamas, sometimes Rajas, and at other times Tamas.

That such is the case has to be inferred from the knowledge we have of (visible) effects (produced thereby):

सर्वद्वारेषु &c.

11. 'When intelligence is seen to shine through all the avenues of this body, then it is to be known that Satvam is regnant'.

When *jñāna* (understanding) or intelligence is seen to shine through all the channels of knowledge, the eye and the rest, producing a right conception of things, then it is to be inferred from this that Satvam is in the ascendant.

लोभः प्रवृत्तिरारंभः &c.

12. 'When Rajas, Bharata-chief! is uppermost, then are bred parsimony, unrest, engaging in works, disquiet and craving.'

Lobha=parsimony or acquisitiveness=close-fistedness in the expenditure of one's own money etc.,

Pravṛittiḥ=Unrest=a disposition to be active with no definite purpose in view.

Ārambhaḥ=Engagement in frugiferous works.

Aṣamaḥ=The disquiet of sense-activities.

Spṛihā=craving for (sense-) objects (or sensual indulgences)

These spring up when Rajas is in the ascendancy; *i. e.*, to say, when parsimony etc., are discovered to exist, the inference therefrom is that Rajas is predominating.

अप्रकाशोऽप्रवृत्तिश्च &c.

13. 'When Tamas, Kuru's Son! is regnant, then are bred obscurity, inertness, listlessness and error.

Aprakaṣa=absence of illumination or intelligence=obscurity=stupidity.

Apravṛitti=Inertness=sluggishness=disinclination to work.

Pramāda=listlessness=attention diverted to the committal of misdeeds.

Moha=error, perverseness, hallucination or illusion= the disposition of the intellect to take distorted view of, or to misinterpret, things.

These arise when Tamas is uppermost. That is when stupidity etc., are seen to be rife, the inference therefrom is that Tamas is in the ascendant.

यदा सत्त्वे &c.

14. 'If the embodied passes into death, when Satvam is regnant, then doth he attain to the spotless abodes of the blest.'

If the ego meets death when *satvam* holds sway, then he attains to the numerous blessed regions of those men who are knowers of the good=knowers of the good truth *viz*: the truth of ātma.[1]

Amalān=Spotless or exempt from blemish, meaning devoid of ignorance.

The purport is that the fate of the person who dies under the influence of Satvam would be such as to determine hisfuture incarnations to take place in the environments of such holy people as are ātma-enlightened, and having been so born, would be impulsed to persist in the path of doing meritorious works, enabling him to further improve his ātma-knowledge thereby.

रजसि प्रलयं &c.

15. 'Dying when Rajas is regnant, one is born among those who are attached to works. Likewise, dying when Tamas is regnant, one is born in the wombs of the witless'.

1. 'The knowers of good (*uttamavidām*) or ātma-knowers.

If one breathes his last when Rajas holds sway, he comes to be born among those who perform works for the sake of reward. And having been so born, he will prevail on himself to launch on such works as would procure for him Svarga and similar material fruit.

Similarly, if one departs when under the influence of Tamas, he comes to be born in such wombs as those of dogs, swine etc., where he would be utterly incapacitated for the performance of such works as would lead to the acquisition of any of the usual ambitions of men (riches etc.,)

कर्मणः सुकृतस्याहुः &c.

16. 'The fruit of good works, they (the wise) say, is Sātvika-purity; but pain is the fruit of Rajas, and unwisdom the fruit of Tamas.'

Thus, one who dies when Satvam is predominant, is born amid the ātma-enlightened (=sages). He performs virtuous acts with no motives for fruit, but such as are solely intended to be for My worship. The fruit for such work would be the gaining of more of Satvam. Purity means painlessness. So say those who are in a position to judge of such matters.

The result of Rajas reigning at the time of death is birth among those who, desirous of fruit, are tied down to works; who actually engage in works with such intent; birth again for enjoying the fruits of such works; and then again embarking on such fructiferous works as tend to develope more and more of Rajas; thus a perpetuation of the sorrows of Samsāra. So say the connoisseurs of the ways of the Rajas-quality.

Similarly, the fruit of Tamas is unwisdom or ignorance, *i. e.*, a perpetuation thereof.

What that pure (or happy) fruits born of Satva etc., are now stated:—

सत्त्वात्संजायते &c.

17. 'From Satvam springs forth wisdom; from Rajas avidity itself; inattention and infatuation come from Tamas, as well as unwisdom.'

When thus Satvam goes on more and more increasing, wisdom, or more and more direct enlightenment (or verification) of ātma-nature is produced.

Similarly, as Rajas goes on more and more increasing, more and more avidity or appetite is produced for Svarga and similar fruits.

Similarly, Tamas increasing, produces inattention, meaning a proclivity for wickedness etc. Hence arises infatuation, or a distorted understanding. From this more and more Tamas is begotten. Thence unwisdom or nullification of wisdom or intelligence ensues.

ऊर्ध्वं गच्छन्ति &c.

18. 'Upward rise those fixed in Satva; in the middle stay those of Rajas; downward go those fixed in the low impulses of Tamas-quality.'

Thus in the manner explained, those who are established in Satva *rise upward, i. e.*, gradually accomplish liberation from samsāra-bondage.

Staying in the middle are those who from a greed for Svarga and such like fruits are of Rajas-disposition, who therefore engage in such activities as would fetch them reward; and then getting it and enjoying it, they are born again, and again engage in similar works. Hence, inasmuch as this quality is attended with recurrence of (material) births, it is full of misery.

Those of Tamas are engaged in low occupations, and descend more and more into doing meaner acts. These *go*

downward. i. e., retrograde into the lowest types of humanity, then back into animals, then worms, insects etc, then into plants, going even there into the condition of creepers and thickets; thence still more back into the condition of grass (the lowest type of plants), sticks, clod, stones etc.

How the upward ascent takes place is now explained,—by those who, by adopting a strict course of food[1], and by the disinterested performance of meritorious works, gradually become more and more Satva-natured, and transcend the (combination of the) qualities.

नान्यं गुणेभ्यः &c.

19. 'When the Seer cognizes no agent other than the qualities and knows what is beyond the qualities, then doth he reach to My state.'

Thus by eating food of Satva-description, and performing works without regard to fruit but solely intended as worship to the Blessed Lord, the Rajas and Tamas qualities must be completely suppressed; and one should become thoroughly established in the pure Satva-quality.—When this Seer (conversant with the ways of the qualities) perceives that thus there is no actor or agent beyond the qualities themselves, in other words that the qualities themselves are the actors according to their respective natures; when the Seer also perceives that there is ātma, the actionless, beyond the qualities, he reaches My state, or state like unto Mine.

The purport is that ātma *per se* is perfectly pure, that agency in performing various acts comes to it *derived* or as a *result of* the union with the qualities as may be predetermined by the past *Karmas*; that ātma by itself is no actor, and is essentially of the nature of infinitely expand-

1. As detailed in *Bh*: *Gī*: XVII-7 and 8; VI-16-17, XVIII-52.

ing intelligence. When ātma-nature is thus realized, then is reached a state equal to My State.

It is stated that after cognizing the actionless nature of ātma, which is beyond or other than, the action-full qualities, the state of the Blessed Lord is gained. What is this state like is now described :—

गुणानेतानतीत्य &c.

20. 'Transcending these three body-bred qualities, the embodied (ego), freed from the pains of death and age, tastes immortality.'[1]

These three qualities Satvam etc., are born of the matter-stuff symbolized by 'body.' When the embodied (entity) overcrosses these and cognizes that which is different from them, *viz* : ātma, which is essentially of the nature of intelligence, he becomes relieved from birth, death, dotage and other such sorrows and attains to ātma-enjoyment. This is (akin to) My state.

Arjuna queries as to what sort of conduct distinguishes the person who has transcended the qualities and how he can so transcend them ?

कैर्लिंगैस्त्रीन्गुणानेतानतीतो &c.

21. 'By what signs is he to be (recognized), O Lord ! who has surmounted these three qualities ? What is his conduct, and how doth he step beyond these qualities ?'

Linga = signs = Characteristics which distinguish the person who has surmounted the three qualities. *Āchāra* = conduct or his behaviour in life, connoting his nature.

How = by what means he transcends the qualities, Satvam etc ?

The Blessed Lord answers :

प्रकाशं च &c.

22. 'He (the man who has crossed the qualities) is

1. Cp: *Vish*; *Pur*: I-7-47; "Guṇa-traya-mayam etc."

one, Pāndava! who is exempt from hate, when lucidity, activity and folly prevail; who, when they prevail not, desireth them not.'

Prakāśa=lucidity, or brightness of disposition, the effect of Satvam.

Pravṛitti=Effort or activity or the disposition to engage in active work, is the effect of Rajas.

Moha=Folly or infatuation or having a distorted disposition, is the effect of Tamas.

Things external to ātma are of a two-fold character, the one which men desire to have; the other which they hatefully shun. (The sign by which one may understand that he is above the qualities is that of his) not feeling a hatred when lucidity etc., may be found to be prevailing regarding things unwished for, and not feeling a longing when they (lucidity etc.,) may be found to be not prevailing regarding things wished for.

उदासीनवत् &c.

23. 'Sitting unconcerned, whoso is by qualities not ruffled, whoso calmly reflects: "the qualities revolve," is not disturbed.'

Like one *unconcerned* (*udāsīnavat*), because his delight consists in ātma-vision, and therefore he is indifferent to anything else.

Whoso is never agitated by desires and aversions which the qualities beget; and who keeps silent by reflecting: 'It is natural for the qualities to parade themselves as lucidity (*prakāśa*) etc.,' *is never disturbed i. e.*, does not allow himself to be impelled to act as the qualities would provoke him so to act.

समदुःखसुखः &c.

24. 'Equal in grief and joy; self-centred; looking on clod, stone and gold alike; the same in likes and dislikes; equal to blame and praise; wise;

मानावमानयोस्तुल्यस्तुल्यो &c.

25. 'Equal-minded for honour or ignominy; the same towards friends and foes; retired from all effort; —such an one is called the surmounter of the qualities.'

Sama = Equal = Keeping the mind (or heart) balanced in both grief and joy.

Svasthaḥ = Self-centred = he who is established in himself, *i. e.*, from his love centred in ātma, his mind is not distracted with regard to external things, such as the events of rejoicing, the birth of a son etc., and events of grief, such as his death etc.,

Hence a lump of earth, or stone or gold appear of equal (worth) in his eyes. And hence there is to him nothing which he particularly loves or particularly hates.

Dhiraḥ = Wise = he who is edified as to the distinction between matter and ātma. Hence he preserves equanimity whether blame or praise come to him; for love of praise is a consequence of egotism which inheres in the body, but which is mistakingly referred to ātma, making one to think that it is a great honor to get praise. Similarly his aversion to blame, is a consequence of the same egotism making him to think that it is an ignominy to get blame; but neither of these illusions exists in the case of him who is ātma-wise,—a wisdom which perceives that no adventitious limitations such as being a man etc., attach to ātma. For the same reason that egotism is foreign to ātma, what pertains to egotism, such as honor and disgrace, friends and enemies, does not affect ātma. He who has such (spiritual) light is unconcerned about such matters. Similarly, since all effort or activity is the outcome of the embodied state of existence, the ātma-wise abandon all such effort.

Such a person is said to be the surmounter of the qualities.

The chief Means by which to surmount the aforesaid qualities, is now stated:

मां च योऽव्यभिचारेण &c.

26. 'And whoso serves Me with unerring Bhakti-yoga, surmounts these qualities and is fit to become like Brahm.'

Not by mere reflection over the matter-soul distinction, in the manner declared in: 'No agent other than the qualities etc.,' (*Gī*: XIV-19), can qualities be crossed; for reflection is ever liable to be violated by habits inimical to it which the mind has contracted in the long past.

Me=The Infallible-willed, the Infinitely Merciful, the Ocean of Love to My faithful, etc.

Avyabhichāreṇa=Lit: without adulteration: means unerring=one-pointed and exclusively devoted (to Me).

Bhakti-yoga=Intense incessant and all-absorbing love-devotion to Me. The votary of Bhakti will surmount the otherwise insurmountable qualities, Satvam etc.

Brahma-bhūyāya = *Brahma-bhāvāya* = Eligibility to partake of the nature of Brahm. This state is the realization of the essential nature of ātma,—ātma, immortal and imperishable.

ब्रह्मणोहि &c.

27. 'I indeed am the Support of brahma (=soul), the eternal and infinite, and of the eternal Dharma; and of the absolute Bliss.'

Hi=Indeed: inasmuch as when by unerring Bhakti-yoga I am worshipped (*vide* XIV-26), I become the Support (or Centre) for the eternal and infinite (brahma) soul.

Eternal Dharma=Exquisite eternal happiness.[2]

Ekāntika-sukha=Absolute unique Bliss, which is the

1. This refers to kaivalya-moksha or soul-acquisition (which is found in Me the Seat).

2. This refers to material felicities, such as Svarga etc.

fruit of the saint (*jñāni*) who answers to the description: 'Vāsudeva is all' etc., (*Gī*: VII-19).[1]

Although the expression 'Eternal Dharma' (the eternal laws, promulgated in the Vedas) usually implies a 'Means' to accomplish an 'End,' here it means the 'End'[2] itself, occurring as the expression does between two other expressions which also imply 'Ends' (*viz: brahmaṇo hi pratishṭhā* =soul-acquisition and *ekāntika-sukha* =God-acquisition).

The purport is that as declared in the Stanza:

'Verily is this, My divine māyā, guṇā-imbued, and hard to surmount; but those who resort to Me alone as their Refuge pass this māyā' (*Gī*: XII-14), and other stranzas following it, the surmounting of the qualities first and thence the securing of any of the goals (1) *akshara* (soul-gain), (2) aiṣvarya (material prosperity), (3) *Bhagavat-prāpti* (joining the Blessed Lord Himself), depends upon the Only Means being employed, *viz*: loving devotion to the Lord and praying Him to grant them. Thus it has now been shown that by means of Bhakti-yoga, the qualities are to be surmounted (*Gī*: XIV-26) and thence Brahma-state is attained (*Gī*: XIV-27).

OM TAT SAT.

Thus closes Discourse Fourteen
Named the *Guṇa-traya-vibhāga-Yoga*
or
The Division of the Three Qualities
With *Śrī Rāmanujā's Commentary* thereon,
Between *Śri Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Theosophy of the *Upanishads*
Or the Chants of *Śrī Bhagavān*
The *Bhagavad-Gita*

1. This refers to Brahma-prāpti or God-acquisition.

2. The End, *viz.*, Svarga etc., which would be gained by following the laws (rituals etc.,) laid down in the Vedas.

ŚRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VIŚISHTĀDVAITA COMMENTARY.

LECTURE XV

NAMED

THE PURĀṆA-PURUSHOTTAMA-YOGA,

OR

THE WAY TO THE PRIMAL SPIRIT SUBLIME.

"अचिन्मिश्राद्विशुद्धाच्च चेतनात्पुरुषोत्तमः।
व्यापनाद्भरणात्स्वाम्योत् अन्यः पञ्चदशोदितः".

Śrī Yāmunāchārya, Gītārtha-Sangraha, (Stanza, 19).

Distinct from souls, both stained and cleansed, is the Lord Supreme,
For He's in all, props, owns, rules. Such is Fifteenth's theme'.

Śrī Yogī Pārthasārathi Aiyangār.

AUM

SRĪ BHAGAVAD-GĪTĀ

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE FIFTEENTH LECTURE,

NAMED,

THE PURĀNA-PURUSHOTTAMA-YOGA

OR

THE WAY TO THE PRIMEVAL SPIRIT SUBLIME,

PROEM.

IN the Lecture (XIII), treating of the distinction between the natures of matter and soul in their relationship as *Kshetra* (the abode) and *Kshetrajña* (the abider) respectively, it was shown that the association of the pure and infinitely (essentially) conscious soul with matter as represented by the bodies of deva, man etc.,—brought about by his attachment for eons to the qualities (of matter)—was one which has had no beginning.

In the next Lecture (XIV), the points treated of were that:—

(1) This association with matter in both its subtle and manifested forms, due to the attachment which the soul has for (matter's) qualities—is by the decrees of the Blessed Lord Himself (XIV-3 and 4);

(2) The manner, in some detail, in which this association with the qualities is formed (XIV-6 to 25); and that

(3) The method by which to surmount these qualities

and realise soul nature is by Loving Devotion to the Blessed Lord (XIV-26-27).

Now in this Lecture (XV), will be shown how the Worshippable Blessed Lord's Sovereign glory of the Universe is constituted of *kshara*—transient bound souls[1]—and *akshara*—freed souls, for eternity[2]—and how from this twofold *kshara* and *akshara* souls constituting His Kosmos the Lord differs, He being the Supreme Person (*Purushottama*), supreme beyond description, and distinguished as He who is endowed with Glorious Attributes, as he Who is exempt from all that is evil. For the elucidation of this truth, the Blessed Lord takes the Aṣvattha Tree as the symbol,[3] to represent the evolved material universe as one of bondage (or keeping the *kshara* souls in bondage) and as one which (*i. e.*, the Tree) the souls ought to exterminate, so that the *kshara* souls may escape from the bondage (in this Tree of Samsāra), to become the *akshara* souls of His glorious scheme of evolution. And this freedom (from the Tree of Samsāra) is to be effected by cutting the Tree asunder by the weapon of non-attachment.

The Blessed Lord continued :—

ऊर्ध्वमूलमधः &c.

1. 'With root above and branches below, they speak of an Aṣvattha Tree[3] indestructible, of which the leaves are the Vedas. Whoso knows this knows the Vedas.'

Samsāra is emblematized as the Tree Aṣvattha, with root above and branches below. Its *indestructible* or everlasting nature is declared in the Śrutis thus :

1. Called Līlā-vibhūti or Bhoga-vibhūti.

2. Called Nitya-vibhūti-

3. For yogic interpretation of this Symbol consult Uttara-Gīta : ch : II-15, 17. Also see Simon Magus, p: 78.

'Having root above, and branches below, this Aṣvattha is primeval'.[1]

'Whoso, now, knows this Tree, of root above and branches below'[2]. etc., etc.,

The Tree is said to have the root above, since the four-faced Brahmā (the Demiurge of the Brahmāṇḍa, or *a* mundane egg) is seated above the seven[3] worlds. It is said to have branches below since on earth below, are all its denizens, man, animals, beasts, worms, insects, moths, plants etc.

It is said to be indestructible, (*avyayam*) or never-ending like a stream flowing for ever, or a Tree which cannot be felled, till the dawning of spiritual illumination which would wean one from (material) clingings.

Chhandāmsi=the Ṣrutis=the Vedas, which are said to be the Tree's leaves, since the Tree of Samsāra flourishes in proportion to the performance of Ṣruti-enjoined *kāmya-karmas* (or works performed with a view to obtain material pleasures). Such as are declared in :

'The desirer of riches (prosperity) shall sacrifice a white (victim) for Vāyu (-deva).'[4]

'The desirer of offspring shall oblate to Indra-Agni in eleven cups (or dishes=*kapāla*)[5] etc.

Leaves are supposed to be instrumental in preserving trees.

Whoso has the knowledge of this aforesaid Tree is the knower of the Vedas, since the Vedas teach the way how to fell the Tree. He is called the knower of the Vedas, since a knowledge of the nature of this destruction-

1. *Kath: Up:* VI-1. 'Urdhva-mūlo &c.'
2. *Tait: Aran-*I-11 (54). do:
3. Bhūr, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satya.
4. *Tait: Sam:* II-1-1: "Vāyavyam &c."
5. *Tait: Sam:* II-2-1. Aindrāgnam &c."

worthy Tree, is essential as giving the knowledge necessary for felling the same.

अधश्चोर्ध्वं &c.

1½. 'Below as well as above, do its branches spread nourished by the Guṇas[1]; its sprouts (are) the sense objects.'

This Tree having the branches of man etc., ramify downwards along with other branches,—arising from *karma*-showing out as men, animals etc. It ramifies upwards in the shape of Gandharvas, Yakshas, Devas etc. The branches get nourished by the Guṇas, *viz*; Satvam etc. (*Vide*: Lecture XIV). It has for its sprouts the various objects of the senses.

How?

अधश्चमुलानि &c.

2. 'Below, in the world of men, do stretch its karma-bound rootlets'.

This Tree having the root in Brahma-loka, and the (branch-) ends in (the world of) man, has its rootlets again in this world of man. And these rootlets are karma-bound, *i. e.*, karmas are their causes, and they make these rootless in this world of man. For, works (*karma*) wrought when in the state of man, are the roots from which, on the one hand, the conditions of man, animals etc., result on lower levels, and the conditions of devas etc., on higher levels above.

नरुपमस्येह &c.

2½. 'Neither its shape as such, nor its end, nor beginning nor source, is here understood'.

By people immersed in Samsāra, the shape (*i. e.*, the meaning) of this Tree is not understood in that it has its root above,—the four-faced Brahmā being the origin

1. Or qualities or properties of matter, *Satvam* &c., (note 1, p: 67.)

there—; in that it has branches spreading gradually downwards having man at the terminals; and in that its branches again spread upwards and downwards determined by karmas enacted when in the condition of men. What they perceive is simply this much, *viz*: 'I am man; the son of Devadatta I am; the father of Yajñadatta I am,' etc., and occupy themselves in such worldly affairs as are appropriate to these relations.

They perceive not too that an end can be put to this Tree by weaning themselves from the Guṇa-generated enjoyments; nor do they perceive that its beginning lies in the connection formed with the Guṇas; nor do they, too, perceive the source or origin wherefrom the tree springs, *viz*: unwisdom producing the delusion of mistaking what is not ego for what is ego (or what is body for what is soul).

Pratishṭhā=source, origin, or the seat wherein all this-want of understanding (or perception) is fixed, *viz*: unwisdom (*ajñāna*) itself.

अश्वत्थमेनं &c.

ततःपदं &c.

3. 3½. 'Having by the mighty weapon of non-attachment, hewn down this firm-rooted Aṣvattha; Then is that state to be sought after, reaching which they return not again.'

The Aṣvattha Tree of the aforesaid kind has its diverse roots wide spreading below.

The strong axe or weapon is that of non-attachment for the Guṇa-sated enjoyments,—a weapon furnished by ripe spiritual enlightenment.

Cleaving the Tree asunder by this weapon, detachment from (or dislike for) sense-delights, is produced, followed up

1. Unwisdom is the perversity or wrong use of our free-will.

by a search for that (high spiritual) state which, when once attained, there is no falling back from.

How will this attachment for Guṇa-full pleasures, persisting for a long time past, depart? And its (attachment's) cause, *viparīta-jñāna* or perverted understanding?

तमेवचाद्यं &c.

4. 'Let Him the Primal Purusha alone be sought as the Refuge—He from Whom is the old will with derived.'

He is Primal or the Beginning of everything, as declared in such Stanzas as:

'By Me the Presider, matter begets all the Mobiles and the Immobiles' (*Gī*: IX-10).

'I am the Origin of all, from Me operates everything' (*Gī*: X-8).)

'Naught whatsoever higher than I the Primal Purusha; exists, Dhanañjaya!' (*Gī*: VII-6½); and let Him therefore be sought as the Refuge, inasmuch as all old material instincts in the shape of attachment for Guṇa-charged enjoyments proceed from Him, the all-Creator (*vide, Gī*: XIV 3 *and* 4).

I Myself have already declared:—

'Verily is this My divine Māyā Guṇa-full, hard to surmount. Those who resort to Me alone as their Refuge, do pass this Māyā' (*Gī*: VII-14).

A variant in this Stanza is '*prapady-tyataḥ*.' Instead of '*prapadyed-yataḥ*:' In this case the division of the former compound term would be '*prapadya, iyataḥ*'; The interpretation of the Stanza would then stand thus:—

'By the mere step taken (*iyata*) *viz.*, of having taken Him as Refuge, all those (spiritual) instincts of old will awaken in him. Instincts are impulses which are means to dispel all ignorance etc. They are called *old* because they

are the instincts of the ancient moksha-seekers, (*mumukshus*) for they of old sought Me alone as their Asylum, and became released from bondage.—'

निर्मानमोहा &c.

5. '*That* enduring state, only those enlightened reach, who are rid of love for non-self;—those victors over the evils of attachment;—the soul-absorbed;—the weaned from lusts;—the freed from the 'pairs' of joys and griefs;'.—

Attaining to Me as their Shelter or Saviour, they become rid of such illusions as the love of non-self (or non-soul).

The evils of *attachment* are those of attachment to Guṇa-impregnate enjoyments. They conquer this.

Adhyātma-nityāḥ: *adhyātma* is soul-knowledge; whoso are engrossed in that knowledge are the *soul-absorbed.*

Lust-weaned=Those from whom all other appetites save the one for soul alone, have departed.

And they become delivered from the 'pairs of opposites' characterized as joys and griefs.

Enlightened=Ripe in the wisdom discriminating between soul-nature and non-soul nature.

Avyayam padam=Enduring state: is the realization of the true nature of ātma, in its unbounded-intelligence-characterized state (or infinitely expanded consciousness).

To those who claim Me as their Saviour (or Protector), all the several stages of the aforesaid (spiritual) character forming are effected through My sole agency. Those states are easily traversed through till perfection (or the goal) is reached.

न तद्भासयते &c.

6. '*That*, which the sun illumes not, nor the moon nor fire; *That*, My supreme light, going whence they return not.'[1]

1. Vide, *Kaṭh*: *Up°*: II-4-9; and *Muṇḍ*: *Up°*: II-2-11.

That ātma-light, no sun can illuminate (by its light), nor the moon nor the fire; for intelligence (or wisdom) indeed is that which gives light to all. The external luminaries are only so far helpful as to scatter the obscurity that intervenes between the senses and their objects. What illumines (or reveals) this—viz., ātma—is Yoga.[1]

Its antagonist is the time-less karma; and conquest of this (antagonist), it was shown, is by accepting the Blessed Lord as the Deliverer, by attaining Whom there is no reversion to the world, etc., (*Gī*: XV-4).

That light supreme (=*paramam dhāma*) is Mine, *i. e.*, belongs to Me, *i. e.*, belongs to My splendour; is a portion (*aṁśa*) of Myself.

The supremacy (=*paramatvam*) of this light consists in its efficiency to light up (with its intelligence) even the sun etc., for, the lights, such as the sun and the rest can never illumine the light of intelligence (*jñāna* or consciousness); intelligence alone is the all-illuminator.

ममैवांशो &c.

7. 'This portion of Myself,—ancient,—(is) the life-entity in this world of life; it attracts to itself the matter-seated senses (five) with manas the sixth.'[2]

This (ātma) of the aforesaid nature, ancient (=eternal), constituting a portion of Myself, yet becomes enmeshed in the immemorial nescience of karma, and becomes a life-entity in the world of life (=conditioned existence), and attracts to itself the (five) senses and the manas (mind) the sixth, having their seat in matter and

1. Yoga: meditation, devotion etc walking any of the several Paths of Salvation.

2. Consult *Br*: *Sū*: II-3-42: 'Aṁśo nānā-vyapadeśatvāt' etc., and *Manu*: I-16; *Praś*: *Up°*: III-9-10: Punarbhavam etc.'

fashioned out into specific shapes as deva, man etc. But when it treads the path laid down already (*Gī*: XV-4-5), it frees itself from the nescience (*avidyā*), and re-asserts itself in its native character (of soul-nature.)

The living (or incorporeated) entity is very much limited in intelligence and power. Taking hold of the senses and the manas—of which he becomes lord—which he finds in the karma-begotten matter-moulded body, drags with them hither and thither.

शरीरं यदवाप्नोति &c.

8. 'Whichever body the lord (soul) enters or it quits, it takes them (the senses) and goes, like the wind the odour from its seat.'[1]

Whatever body is entered into, or whatever body is departed from, the lord of the senses (the soul) always takes them (the senses) along with him, as also the essences of the elements (or rudimental elementary essences); like the wind abstracting from their seats, the flowers, sandal (*chandana*), musk etc., their scents along with their fine dust, and carrying them elsewhere.

What these senses are, is explaind :—

श्रोत्रं चक्षुः &c.

9. 'Presiding over hearing, sight, touch, taste and smell, and manas, it (soul) enjoys sense-objects.'

Ruling these senses in such manner as they are fitted to function, the soul enjoys their appropriate objects, *viz*, sound etc.

उत्क्रामंतं स्थितं &c.

10. 'The unenlightened perceive not (it, the soul), the

1. Consult *Br*: *Sū*: II-4, 4 to 6 (Apavaścha etc.,); also III-1-1: 'Tadantara etc.' Also read *Lucifer*: p: 128, April 1896.

Guṇa-conjoined quitter, dweller, enjoyer ; but they perceive,—the wisdom-eyed.'

Vimūdhāḥ=the unenlightened=those who fancy the corporeal outward configuration, man etc., to be the soul ; and these perceive not the soul itself—which is *guṇa-conjoined i. e.*, is bound into the conditions of man and other guṇa-full matter-moulded forms,—or as it which is discoverd to quit such corporeal forms,—or as it which is seen to abide in such forms,—or as it which is seen to enjoy or taste of guṇa-sated sense-objects,—or as it which is distinct from all human and other matter-made fleshly forms, or as it which is essentially intelligent (*jñānaikākāram*).

Jñāna-chakshushaḥ=*The wisdom-eyed*: are those who are enlightened as to how ātma-nature differs from body-forms. And these perceive ātma in its essential nature, wherever it may dwell or whatever it may be doing.

यतंतो योगिनश्चैनं &c.

11. 'And the persisting Yogis perceive him who in body dwells ; but if they be of mind unrefined and impotent, they perceive him not in spite of their effort.'

The *persistence* is the effort of the Yogis in the Paths of Karma etc., undertaken after resorting to Me (to crown their efforts with success). Their culture in these Paths purify their inner nature, and with the eye of Yoga, they perceive the true nature of ātma abiding in the body (*ātmani*) as distinct from the body.

But if their effort is destitute of confidence and trust in Me, their inner nature remains *unrefined* ; and therefore are they *impotent* or of feeble mind, incapacitated for ātma-vision, and hence such do not perceive him.

After affirming that both the state of liberated souls—

described as the light of intelligence (*jñāna-jyotiḥ*), lighting up even the external luminaries, the sun, moon fire, etc. whose power, it was said, was but limited to that of removing the gloom preventing the senses from perceiving objects;—and the state of bound souls (*baddh-ātma*) are both of them the constituent feature of Bhagavān's manifested Kosmic glory, as in Stanzas: 'That, My supreme light' (*Gī*: XV-6), 'This portion of Myself—ancient—(is) the life-entity in this world of life' (*Gī*: XV-7); it is now declared that even the lights of those luminaries, etc., which are but matter so disposed is a part of Bhagavan's glory.

यदादित्यगतं &c.

12. 'Know that light in the sun which lights up all the Kosmos, that in the moon, and that in fire, as Mine.'

All the lights that are of the Sun etc., which illumine the worlds, is *Mine i. e.*, it is light granted them by Me in answer to the worship which they severally paid to Me.

'The power in the earth to support all beings that rest thereon, is also Mine' is now stated:—

गामाविश्य &c.

12½. 'Interpenetrating the earth, do I, by My vigour, support creatures (thereon).'

Gā=earth; *Ojas*=vigour or energy irresistible. Entering into the earth, I support all creatures thereon by My vigour.

पुष्णामि चौषधीः &c.

13. 'And becoming the juicy moon, I do nourish all the plants.'

Similarly, I become the moon full of the essence (*rasa*) of ambrosia, and nourish the growth of plants.

अहं वैश्वानरो &c.

14. 'Becoming Vaiśvānara, I do take possession of the bodies of living creatures; and joined with Prāṇa and Apāna, do digest the four-fold food.'

Vaiśvānara = the digesting heat in the stomach. That, I become in the bodies of all living beings (*prāṇayaḥ*), and joined with the varieties of vital breath, *viz.*, Prāṇa and Apāna, digest the four classes of food which they eat, *viz*: that which is (1) chewed (*khādya*), (2) sucked (*śoshya*), (3) licked (*lehya*) and (4) drunk (*peya*).

Inasmuch as the moon, and fire (Vaiśvānara) constitute Parama-purusha's expressed glory, 'the expressions 'I, becoming the moon' (XV-13)., 'Becoming Vaiśvānara' (XV-14) etc., are meant to indicate the predicated relation those objects stand to Him. That such relation subsists with reference to all things is next proved:

सर्वस्य चाहं &c.

15. 'Verily am I enshrined in the hearts of all; from Me is memory, wisdom, and deprivation. And I, by all the Vedas, am to be known; I the Maker of the ends of the Vedas; and I too am the Veda-knower.'

As their Soul, ruling by My will, I am seated in the hearts of the moon, fire, and all the sum of beings,—the heart being the centre from which all intelligence (or consciousness = *jñāṇā*) radiates,—intelligence, the root of all impulses, positive (= active = *pravṛitti*) and negative (= passive = *nivṛitti*). So aver the Śrutis. For example:

'Penetrating the interior, the all-Soul directs all creatures'[1]. 'Who seated in earth... ... ..., Who, seated in the soul, guides inside the soul'[2]. 'Resembling the lotus

1. *Tait: Āraṇ:* III-11 (21). 2. *Bṛi: Up°*: ~~V-7-3-22~~ iii 7 3

flower-bud, with the point downward, is the heart etc'[1]. 'Now, the heart-lotus, in this city of brahma (=body) is the abode etc'[2].

Also do Smṛitis thus aver. For example:

'Vishṇu is the Judge of all the universe; He permeates it, and directs the minutiose of the minutest things.'[3] 'He the Judge, the Effulgent King, Who is seated in thy heart'[4] etc etc.

Hence, from Me comes to all, *memory*, (=smṛiti)=the consciousness awakened of a past experience. Also from Me is *wisdom* (=jñāna)=right knowledge of things accruing from sense (=perception), sign (=inference), Scriptural Authority (*āgama*) and meditation (=Yoga=intuitive or supersensuous perception).

Also from Me is deprivation (*apohana*) of wisdom (or loss of consciousness); or *apohanam* may mean *ūhanam*. *ūha*=conjecture, or that power of the mind which hits on a probability or a probable hypothesis by reasoning out that such a probability or hypothesis must work out in such and such a manner. This is knowledge which would contribute to the constructing or the establishing of a fact (in the future) from what was but a conjectural theory hitherto.

I am to be known by all the Vedas: since it is the Vedas that assert that of fire, the Sun, the wind, the moon, Indra etc., I am the Soul, and the Inner Guide. The terms, deva, man etc., (which may occur in the Vedas) are in allusion to the individual souls (*jīvātmās*, infilling those forms).

Ved-ānta-kṛit: *Anta*=end=fruit, the fruit for per-

1. *Taitt: Upº Nārā:* 11.
2. *Chh: Upº* VIII-1-1.
3. *Vish: Pur:* 1-17-20.
4. *Manu:* 12-~~113~~, VIII, 92.

forming such Veda-enjoined sacrifices as: 'Let sacrifice be made to Indra;' 'Let sacrifice be made to Varuṇa' etc.,

As in fruit do all these Vedas find their ending (or consummation), so *end* means fruit.

I am the *Maker of the fruit, i. e.*, the Granter or Bestower of the fruit promised in the Vedas. This fact it may be remembered, was already declared, in the Stanzas:— 'Whatsoever form a devotee wishes in faith to worship, that very faith in him do I render firm' (*Gī*: VII-21). '(He) obtains his wishes thence verily granted by My-self' (*Gī*: VII-22). 'I verily am the Enjoyer of all sacrifices, and the Sole Lord' (*Gī*: IX-24).

I am also the Veda-knower: for I know the Veda that teaches about Myself, in that I am the Giver of the fruit (to all My creatures). Whoso knows or understands the Veda otherwise than what has been taught here, is no knower (of it) at all.

And therefore learn from Myself the essence of all Veda-teaching:

द्वाविमौ पुरुषौ &c.

16. 'Twofold are the souls in the world, the Kshara and the Akshara; the Kshara is the sum of all (bound) beings, Akshara is the Constant.'

Two kinds of souls are known in this world, the Kshara (Perishable) and the Akshara (Imperishable).

The soul designated by the term *kshara* is that which may be called Jīva or the sum of matter-tied creatures from Brahmā down to the blade of grass, all of momentarily enduring existences. The singular term 'soul' is to denote the totality of all creatures by the fact of all of them being subjected to the one common condition of being matter-wedded.

By the term *Akshara*, the *Constant*, the Imperishable or the freed soul, as detached from matter's connections

and as found in its own essential nature is denoted. It is called Constant (*kūtastha*) inasmuch as when it is exempted from matter no connection with such bodies as those of Brahmā etc,—which are but modifications of matter-stuff —is formed. The singular case of this term also, *viz.*, *kūtastha* is because it is a collective term denoting the totality of all those souls whose one common characteristic has come to be that of being matter-free. It does not therefore mean that there is but a single liberated (*mukta*) soul; for that of such there are inumerable, declare such passages as: 'Many are they who purified by wisdom-meditation, have come to My state.' (*Gī*: IV-10). '(They) are neither born at creation nor suffer at dissolution' (*Gī*: XIV-2).

उत्तमः पुरुषस्त्वन्यः &c.

17. 'But the Soul Paramount is Another, who is proclained as Paramātma, Who—the Infinite, the King,— penetrates all the three worlds and sustains (them).'

But there is a Supreme Soul (or Spirit) Who is different from both Kshara and Akshara, or Conditioned souls and Freed souls, respectively. That Spirit is declared as a distinct Postulate, as the Paramātma, in all the Śrutis. The very epithet Param-ātma (the Supreme or Exalted Soul) shows that the Supreme Spirit is a distinct Verity other than the bound and the freed souls. How? Because He, *penetrating all the three worlds, sustains (them)*.

Loka=world, because it is seen (*lokyate*). Such worlds are three in number *viz*: (1) the inanimate world (*achetana*), (2) the animate world in conjunction with the inanimate, (*baddha-chetana*), and (3) the freed souls (*mukta*). All these three are proved to us by Authority. And these three worlds, He—the Spirit Paramount—permeates and sustains. By the fact that these are worlds, by Him pervaded,

and by Him sustained, He is a Principle distinct from them. Also is this the fact by reason that He is Infinite and King, inasmuch as only a Principle Infinite can be distinct from the finite-natured *achetana* (inert matter), the *chetanas* (soul), conjoined thereto and following its lead, and the *muktas*, who once before were in union with it (matter) and now freed; inasmuch as only a King or Universal Sovereign can be distinct from those over who mhe holds sway.

यस्मात्क्षरम् &c.

18. 'Since I do surpass the Kshara and even do excel the Akshara, I am reputed as Purushottama both in the Smṛitis and the Vedas.'

Inasmuch as, for reasons stated aforesaid, I am beyone the Kshara-soul—described—and transcend also the Akshara-soul—the *mukta*, described—(hence), I am renowned as Purushottama—the Sublimest Purusha.

Loka=Smṛiti, by reason of its seeing (inquiring or understanding) the meanings of the Vedas. So, as Purushottama, I am famous both in the Smṛitis and the Vedas. Śruti for example: 'Reaching the Sublime Light, (the soul) resuscitates in its own nature. He is the Person Supremest.'[1] Smṛiti for example: 'Verily the incarnate (or descended) portion of Purushottama, of Vishṇu, who is without beginning, middle or end'[2].

यो मामेवमसंमूढो &c.

19. Thus, whoso wise (man), Bhārata! knows Me as the Prushottama, knows all and serves Me in every manner.'

Whoso, grown wise, knows Me as the Purushottama described above: *viz*; as the Distinct from the Kshara and

1. *Chh*: *Up*°: VIII-12-2, ३.
2. *Vish*: *Pur*: V-17-33.
3. Kapila teaches Devahūti in *Bhāg*: III-25-41. 'Nanyatra mad bhagavataḥ pradhāna-purush-eṣvarāt &c.'

the Akshara souls; as the Infinite; as Him Who is characterized as the Pervader, Sustainer, Sovereign etc.,

He knows all: Whatever there is that is to be known as the means by which to attain Me, he knows all that.

He serves Me in every manner=Whatever ways of service, in order to attain to Me, have been prescribed, he serves Me by all those ways of service, (worship).

By knowing Me as such (*viz*: Purushottama), he may assure himself of My love (for him) such as may be gainable by all other kinds of service (or worship) relating to Me (laid down in the Ṣāstras).

This aforesaid Purushottama-knowledge is now eulogised:

इति गुह्यतमं &c.

20. 'Thus is this most Occult Science unfolded by Me, O Sinless! Knowing it Bhārata! one shall become wise and shall have accomplished all his work.'

Considering thee *sinless i. e.*, worthy, this Secret of all secret Sciences, *viz.*, the revelation to thee of the Purushottama-aspect of Myself has been divulged.

He who knows this shall become wise: *i. e.*, he shall have acquired every wisdom which one who aspires to reach Me ought to possess.

He shall have accomplished all his work: *i. e.*, He shall have performed every act of duty which one of his stamp is expected to perform.

This Stanza informs us that the Purushottama-knowledge—declared in this Lecture—a knowledge learnt from Ṣāstra, is alone sufficient to accomplish what is stated in this Stanza (*viz.*, becoming wise etc); and no direct knowledge (or actual witnessing etc., of Purushottama) is demanded (as a *sine qua none* for growth of spiritual wisdom, and all that may follow thereon).

OM TAT SAT.

Thus closes Discourse Fifteen
Named *The Purāṇa-Purushottama-Yoga,*
or
The Way to the Primal Spirit Supreme,
With *Śri Rāmanujā's Commentary* thereon,
Between *Śri Kṛishṇa* and *Arjuna,*
In the Science of *Yoga,*
In the Theosophy of the *Upanishads*
Or the Chants of *Śri Bhagavān*
The *Bhagavad-Gitā.*[1]

1. This Lecture contains an explicit explanation of the Three inevitable Postulates, *viz.*, *achit* (matter) *chit* (soul) and Iṣvara (God) to render a complete solution of the mystery of Life and Universe. This is the fundamental Thesis of Ramanuja's Visishtadvaitic Monism.

ŚRĪ

BHAGAVAD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VIŚISHTĀDVAITA COMMENTARY.

LECTURE XVI

NAMED

THE DAIV-ĀSURA-SAMPAD-VIBHĀGA-YOGA,

OR

THE BOOK OF THE GODLY AND THE UNGODLY NATURES.

देवासुरविभागोक्ति पूर्वका शास्त्रवश्यता ।
तत्वानुष्ठान विज्ञानस्थेम्नें षोडश उच्यते ॥

Śrī Yamunāchārya, Gītārtha-Saṅgraha: (Stanza, 19).

'Natures Divine and Undivine',— is Sixteenth's lore
To Law to bind; Truth's wisdom, and discipline sure.

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJĀ'S VISISHTĀDVAITA COMMENTARY.

THE SIXTEENTH LECTURE

NAMED

DAIV-ĀSURA-SAMPAD-VIBHĀGA-YOGA

OR

THE BOOK OF THE GODLY

AND UNGODLY NATURES.

PROEM.

IN the preceding three Lectures (xiii-xiv-xv), the topics dealt with were:

(1). The essential natures of matter and spirit (or soul) when separate, and when in conjunction;

(2). That conjunction was the result of attachment to matter's qualities (guṇas), and that separation was the result of non-attachment thereto;

(3). That matter and spirit,—in whatever condition they be,—both constitute Bhagavān's Glorious kosmos;

(4). That Bhagavān, the Container (or Owner of such Glory, is distinct from the contained (or what is owned) *viz*: that which is comprised of the matter-stuff (*achit*) and the spirit-stuff (*chit*) of the twofold division,—the bound and the freed (souls),—inasmuch as He is possessed of such attributes and powers as (1) Infinity, (2) Pervasion, (3) Sustenance, and (4) Lordship, Paramount.

In order now to strengthen conviction in all that has been said, adherence or submission to Śāstra's authority is inculcated. This is done by instituting a comparison between the Divine (*Daiva*)[1] and Non-divine (*Āsura*)[1] natures, found in creation who respectively profess and disown allegiance to Śāstra.[2]

अभयं सत्त्वसंशुद्धिः &c.

1. 'Fearlessness, purity of heart, settlement in Jñāna-yoga, charity, self-restraint and sacrifices, sacred study, penance, uprightness;

अहिंसासत्यमक्रोधः &c.

2. 'Harmlessness, veracity, wrathlessness, renunciation, serenity, slanderlessness, sympathy for life, relishlessness, gentleness, modesty, ficklelessness.

तेजः क्षमा &c.

3. 'Lustre, forgiveness, fortitude, cleanliness, non-interference, absence of self-esteem;—(these), Bhārata! become his who is born of the Divine kind;

Bhayam=Fearlessness=the absence of that pain which is caused by dread at the prospect of the loss of what is dear to one and dread of what is hated may befal.

Satva-saṃśuddhiḥ=purity of heart=the reigning of Satva-guṇa in the *antaḥ-karoṇa* (heart), undefiled by Rajas and Tamas.[3]

Jñāna-yoga-vyavasthitiḥ=Settlement in the practice of devotion resulting from the knowledge which discriminates soul from matter.

Dānam=Charity=The giving of gifts to deserved reci-

1. Vide: *Bṛi* : *Up*°: III-3
2. Vide note 2, p: 37.
3. *Vide*, note 1, p: 67 as to the Guṇas and Lecture XIV.

pients,-the property of one's own legitimate acquisition.

Damaḥ=Self-restraint=The power of the mind to withdraw itself from, or oppose itself to, sense-objects.

Yajña=Sacrifices=The performance of the Mahā-yajña[1] and other ceremonies, regardless of fruit, as service rendered to Bhagavān.

Svādhyāya=Sacred study, or devotion to the learning of the Holy Vedas, with the belief that they all teach of the Gloriful Bhagavān, and the Methods of worshipping Him.

Tapas=Penance=Rigid performance of such expiatory ceremonies as Kricchra[2], Chāndrāyaṇa[3], etc., and keeping Dvādaśi-fasts[4] etc., which would qualify a person to be fit for performing other acts for the glorification of Bhagavān.

Ārjavam=Uprightness=conduct towards others, consistent in thought, speech and deed.

Ahiṁsā=Harmlessness=absence of causing pain or injury to others.

Satyam=Veracity=The speaking of bare truth beneficial to all beings.

Akrodhaḥ=Wrathlessness=Absence of resentment in the mind which may be caused by others giving pain.

Tyāgaḥ=Renunciation=The giving up of whatever is hostile or injurious to ātma (soul, or soul-advancement).

Śāntiḥ=Serenity=Keeping the senses in peace against distractions which a love for sense-objects would naturally create.

Apaiśunam=Slanderlessness=Ceasing to utter language calculated to injure another's reputation.

1. Vide, note 2, p: 96.

2. These are ascetic practices such as Prājāpatya, Sāntapana etc., consisting in partial fasts, etc., prescribed in the *Dharma-Śāstras*.

3. Several varieties of fasting regulated by the moon's age. (Vide pp: 59, 60, 100, 101 of Rājendralal's Yoga-Sūtas, Engl: Trans).

4. The fortnightly fasts and early breakfasts.

Dayā=Sympathy for life=Condolence for grief, distress or misfortune of others.

Aloluptvam or Alolupatvam (*lect*:)=*Alolutvam*=Relishlessness or absence of relish for sense-pleasures.

Mārdavam=Gentleness=Opposite of hard-heartedness=Fitness for the company of good people.

Hriḥ=Modesty=Feeling of shame to do what is unworthy.

Achāpalām=Fickle-lessness=The remaining firm or not permitting oneself to be tempted in the presence of attractive objects.

Tejas=Lustre=The illustrious or radiant presence, resisting, or proof against, evil men's attacks.

Kshamā=Forgiveness=The absence of revengeful feelings in the heart against those by whom one is subjected to suffering.

Dhṛitiḥ=Fortitude=The capacity to continue to do what is right under the stress of the heaviest of misfortunes.

Ṣaucham=Cleanliness=That state of heart and of the external senses, fit to perform Ṣāstra-enjoined duties.

Adroha=Non-interference=Not crossing (the purposes of) others, or not obstructing others in going their own cherished ways.

Nātimānitā=Absence of self-esteem=Absence of boasting or rating oneself high in places where doing so is unworthy.

Daivī-Sampat=Virtues or accomplishments that would belong to such as the Devas (divine beings), who are loyal to the Divine Laws, or Laws made by Bhagavān. The Sampat or (Virtue) of those who are godly is to walk, in the ways of such Laws.—

Abhijātaḥ=He who is born conformable to this Divine

character, or in harmony with the Divine, or who is born to walk the Divine Path indicated.

दम्भो दर्पोऽभिमानश्च &c.

4. 'Ostentation, pride, and conceit, ire as also hauteur; and ignorance,—(these), Pārtha! become his who is born of the Non-divine kind.'

Dambha=Ostentation=A display of virtue, or pretentious parade of righteous acts to invite flattery.

Darpa=Pride= That unnatural exultation arising from experiencing sense-objects, depriving one (afterwards) of the discretion to do what is right and avoid what is wrong.

Abhimānaḥ=Conciet or self-opinion of one's own importance unwarranted by either learning or high birth etc.

Krodha=Ire=Disposition of the mind to cause others suffering, and enjoy that as one's own fruit (or pleasure).

Pārushyam=Hauteur=Overbearing or supercilious demeanour towards good and great men so as to rouse their righteous indignation.

Ajñānam=Ignorance=The being destitute of understanding as to what is duty and what is not; and unacquaintance with truths great and small.

These constitute the character of him who is born of the Non-divine kind.

The Non-divine (=*āsuri*=demoniac=vile) are those who rebel against Bhagavān's Laws or Commands.

दैवी संपाद्विमोक्षाय &c.

4½. 'The Divine character is destined for complete deliverance (or salvation); the Non-divine for bondage.'

The *Divine character* (=*daivī-sampat*) is that character which consists in obedience to the authority of My will;

and which in due course promises to procure release from bondage, *The Non-divine character* (=*āsurī-sampat*) is that character which consists in the refusal to obey, or to violate, My Mandates; which would therefore lead to bondage, or help his downfall.

Seeing Arjuna doubting and fearing what his own proper character may be, the Lord assures him thus:

मा शुचः संपदं &c.

5. 'Grieve not, Pāṇḍava! thou art born of the Divine kind.'

Sorrow not. As for thyself, thou belongest to the Divine lot, for art thou not Pāṇḍava? or the son of Pāṇḍu that most eminent amd righteous of men?

द्वौ भूतसर्गौ &c.

6. 'Twofold is the creation of beings in this world, Divine and Non-divine. The Divine has been described (thee) at length; hear from Me, Pārtha! the Non-divine.'

This world, where works are performed (*i.e.*, causes are created). *Beings* are those who give birth to works; of whom there are two kinds, the Divine and the Non-divine. *Creation*=the time of birth. The beings are made so to be born as either to follow the Commands of Bhagavān or rebel against them, as may be predetermined by merits or demerits (respectively) accumulated in the past.

Of these two kinds of creation, the Divine has been described at length, *viz*: those Divine Beings who strive to walk according to My will, and whose walking corresponds to the methods of Karma-Yoga,[1] Jñāna-Yoga[1] and Bhakti-Yoga,[1] described at great length. Now, listen from

1. Consult the Important Table at end of Lect. XVIII, showing at a glance the Analysis of all the modes of Salvation, made by Śrī Rāmānuja.

Me the other kind of creation, the Non-divine, what they are born for, and how they behave.

प्रवृत्तिं च &c.

7. 'The Non-divine know not (the ways of) 'activity' or of 'passivity;' 'Neither cleanliness, nor holy conduct, nor truth is found in them.'

Pravṛitti= Activity or 'Effort,' or engaging in Veda-enjoined Dharma, for securing (material) prosperity (power, riches, svarga, *siddhis* etc.)[1]

Nivṛitti= Passivity (or cessation from *pravṛitti*) or engaging in such Veda-enjoined Dharma as leads to *moksha* (spiritual beatitude). (*Nivṛitti* is literally retirement, or giving up all desires for material happiness, thus contrasting with *pravṛitti*).[1]

The Non-divine (*Āsura*) do not understand these ways. *Śuacham*=Cleanliness of heart inside and of person outside, so as to be fit for performing Veda-bid works.

Āchāraḥ= Good or holy conduct, such as the performance of Twilight-Prayers (=*sandhyā-vandana*) etc., by which *śaucha* would be produced, as declared in :

'He who omits *sandhya* is always unholy, and unfit for any duties,[2]

Satyam= The utterance of that which is in conformity with fact.

These qualities are not to be found in the Non-divine natures.

असत्यमप्रतिष्ठं &c.

8. 'Say they : "the Universe is unreal, without prop,

1. For a full description of what the two Paths of *Pravṛitti* and *Nivritti* are, consult *Bhāg*: VII-15, 47 to 57. Also *Mahābhā*, *Śānti Parva*, *Moksha Dharma*, Ch: 217; *Bh: Gī*: VIII-23 to 25, refers to the destination to which these Paths lead.

2. *Dakshasmriti*: 'Sandhyā-hino[illegible] śuchie nityam &c.

without Lord; and what else is it but the product of mutual union, (of male and female) having lust for (its) cause?"

Asatyam = Unreal, or that which is not an effect sprung from Brahm Who is Truth:

Apratishṭham = Without prop *i. e.*, not having Brahm for its (Universe's) rest or prop. Says an authority: 'This Universe is borne on the head of the Serpent-King, the Universe (in its turn) supporting the chain of spheres along with (their denizens) men, demons, and gods.' [1]

Anīśvaram = Without a Lord or God-less; *i. e.*, they say that this universe is not under the Government of a God—Myself—Who is Infallible-willed, Supreme Brahm, Lord of all etc., as declared for example in:—'I am the Origin of all; from Me operates everything' etc., (*Gī*: X-8).

They also prate thus: "Do we find it (Universe) anything more then the product of the mutual union of male and female sexes—the products known as man, beast etc? It is quite evident that it is no more than this, and that lust (or sexual passion) is the only cause."

एतां दृष्टिमवष्टभ्य &c.

9. 'Adopting this view, the soul-lost, small-witted, and deed-cruel, vile (beings), become the ruin of the Universe.'

Adopting: means embracing or holding.

Nasht-ātmānaḥ = Soul-lost, or those who have lost their souls, or who have not seen that a soul *is* distinct from body (either by faith or by experience)[2]

Alpa-buddhayaḥ = Small-witted = those who cannot cognize that there is a 'cognizer'—Ātma—in the 'cognized body, which is like a pot (which one sees as a separate object).

1. *Vish: Pur*: II-5-27: 'Ten-eyam nāga-varyeṇa, śirasā vidhṛitā mahī.'

2. Consult Table at end of Lect: XVIII.

Ugra-karmāṇaḥ=Deed-cruel=Those who are persecutors or molesters of all beings, by their cruel acts.

These creatures are pests who undermine the Universe

काममाश्रित्य &c.

10. 'Surrendered to unappeasable desires, seizing unlawful hold of things through (that) delusion; associated with hypocrisy, pride and passion; and practising unholy vows, they prevail.'

(They are) overtaken by lust or desires which are insatiable or beyond hope of being gratified. The endeavour to procure them is *moha*=delusion=ignorance;—through ignorance, unlawfully taking hold of things (for their enjoyment).

Aśuchi-vratāḥ=Doing impure acts with a vow, such as acts prohibited by Śāstra, or doing what is not Śāstra-ordained. With hypocrisy, pride and passion added, these (demoniac natures) prevail or flourish (in the world).

चिंतामपरिमेयां &c.

11. 'Wedded to immense schemes stretching so far even as (kosmic) dissolution; indulging in lusts as the highest goal, assured: "that is the be-all and end-all."

Death is ready at their door, waiting to carry them off to-day or to-morrow, (*i. e.*, at any moment), and yet they are given to (worldly) schemes or thoughts so vast in their conception and as to require all the time, till the very day that physical dissolution may approach, to carry it out.

Similarly, they are given up to revelling in lusts as the very acme of all of man's ambitions. And they are rest assured that that is the be-all and end-all of all hopes, and nothing lies beyond.

आशापाशशतैर्बद्धाः &c.

12. 'Bound by the bonds of a hundred hopes, and given up to lust and wrath, (they) un-justly yearn for hoarding up wealth to minister to gratify (their) lust.'

The bounds or bonds are those of hopes, by which they are fettered. They are wholly devoted to passions, the cultivation and gratification thereof constituting the highest calls of life (*nishṭhā*). In order to gratify (their) passions, they long, by illegitimate methods, to amass riches.

इदमद्य मया &c.

13. (Say they): "By *me* has this to-day been gained; *I* shall gain this heart-desire; this money *I* have, and again it, will *I* earn."

This=Land, sons etc. They have all been acquired *by me*, *i. e.*, by my own exertion; there is no other unseen cause therefor. And whatever be my heart's-desires (*manoratha*), I shall be able to have them fulfilled by Myself; no other unseen Agent exists.

'And this money that I have *I* have earned indeed, by *my* own single individual efforts. And I am going to have more of it too by *my* own effort.

असौ मया हतः &c.

14. (Say they): 'By *me* has this foe been slain; and others too *I* am going to slay. *I* am Lord, *I* am the enjoyer, *I* am self-existent, *I* am powerful and happy.'

"Powerful as I am, this foe has been despatched by *me*; and hero and valiant as I am, I am going to do likewise to others. Are they not weak people and of little understanding who fancy and create a series of unseen causes (for all these matters)?."

"Similarly, *I am Lord*, *i. e*, I am my own master, and also the ruler of others. *I am the enjoyer*, by *my* own making, not that by anything unseen I am so made! *I am self-existent* (*siddha*), not that I am made (or allowed) to exist by any Invisible Agency! Similarly, *I am powerful and happy* by my own self's means."

आढ्योऽभिजनवानस्मि &c.

15. (Say they): "Rich and well-born I am; who else is there like unto me? I will sacrifice, I will give, I will be merry." Thus are they infatuated by ignorance.

"By *myself* I am rich, and by *myself* I am born in a good race. Who else is there in this world like me, who has by dint of his own personal exertion secured every happiness for himself?"

"*I myself* will perform sacrifices, *I myself* will grant largess, *I will myself* be merry; no need of Īśvara's help or grace!!" So do the ignorance-blinded think.

अनेकचित्तविभ्रांता &c.

16. 'Tossed about by various fancies, meshed in the net of folly, steeped in the tastings of lust, (they) fall into foul infernum.'

Deluding themselves into the belief that without the help of an unseen Īśvara (=God), they are themselves capable of accomplishing everything, they are restlessly pitched about by such foolish thoughts as:— 'Thus will I do,' 'And this will I do' 'And that other will I do,' and so on. And in this way are they caught in the trap of folly, and well steeped in the enjoyments of lust, they are in the meanwhile snatched away by death, and flung into a foul infernum

आत्मसंभाविताः &c.

17. 'Self-adulated, self-sufficient, and inflated with wealth and pride, are they. They perform name-sacrifices for show, with no rule conforming.'

Self-adulated=Flattering oneself by oneself. *Self-sufficent* (*stabdhāḥ*): thinking oneself perfect in all respects and doing nothing. Why?, because puffed up with pride born of wealth, and of learning, birth etc.

Name-Sacrifices=Sacrifices (*yajña*) performed for the mere sake of acquiring a name: '*I* performed such a sacrifice';—actuated by motives of showing forth to the world an empty fame that so and so is a 'Sacrificer'!; and performed without regard to any rule or law.

And they perform sacrifices, characterized as follows:

अहंकारं बलं दर्पं &c.

18. 'Espoused to self-hood, strength, consequence, lust and wrath, do they in malice antago-, nize Me in their own and others' bodies'

Ahaṅkāra=Self-hood,=the conceit: '*I* can do everything without any extraneous aid.'

Balam=In so doing, 'my single strength is all-sufficient.' Hence;

Darpam=Consequence;='the importance of Myself to the exclusion of others.'

Inasmuch as I am so, 'by My mere lusting or willing after, every desire is fulfilled.' 'And those who cause me evil, I shall slay them all'=*wrath* (*krodha*).

Surrendering themselves to such passions, they evince malice towards Me, the Omnific Purushottama, dwelling in themselves as well as in the bodies of others, and make enemies with Me; meaning that by sophistry they endeavour to discover reasons for disproving the very fact of My

existence, hate Me, and giving themselves up to passions stated above, perform sacrifices and other acts.

तानहं द्विषतः &c.

19. 'Them, the hating, cruel, evil, vile men, I ever do place in samsāra, aye in wombs demoniac.'

Whoso,—these vile, evil, impure men,—antagonize Me, I hurl them, ever into the current of existence, constituting birth, dotage and death. Even there, I fling them into demoniac wombs, *i. e.*, such births as may help to increase their aversion for Me; in other words I Myself will give them such cruel understanding as would impel them to actions as are well suited to the circumstances of birth in which they are born.

आसुरीं योनिमापन्ना &c.

20 'Entering wombs demoniac, in error spawning from birth to birth, never (do they) find Me, Kaunteya! but drag themselves down the Nether Path.'

Demoniac wombs=Such incarnate existences as are opposed to affinity for Me (=*ānukūlya* or harmony.) Again and again do they spawn in such wombs, and their error or illusion or distorted understanding increases.

Never find Me=Never attain to the wisdom that Bhagavān (God) really doth exist,—the all-Lord, Vāsudeva.

From such births, they slip further and further down the Nether Road.

The root-cause by which these Non-divine natures lose their souls, is now stated:—

त्रिविधं &c.

21. 'Triple is this door to Naraka, compassing souls' ruin: lust, wrath and greed. Hence shun this triad,'

The Non-divine (=*āsura*) nature is itself the Infernum (*naraka*). The portal leading to it is triple which is souls' ruin; *viz*: lust, wrath and greed. The nature of these passions has already been described.

Dvāra=*Door*=path=cause.

Hence, fling to a distance, or completely eschew these three (enemies), called lust, wrath and greed, since they constitute the cause that leads to the most dreadful Naraka.

एतैर्विमुक्तः &c.

22. 'The man, Kaunteya! who, from these triple dark portals, is rescued, works for souls' good; thence to the Highest End doth he wend.'

The three *tamas-doors*=doors of darkness, *viz*: lust, wrath and greed, which beget curious wrong notions regarding Myself. The man who shakes them off, finds he can work for the good of the soul (or employ himself in a manner that is conducive to the advantage of the soul). Having gained (true) knowledge of Myself, he will ever work in harmony, or in a friendly spirit, towards Me. And thence he proceeds to the *Highest End*=Sublime Goal—Myself.

That disregard of Śāstra is the sure cause of leading to Naraka is now pointed out:

यश्शास्त्रविधिमुत्सृज्य &c.

23. 'Whoso discarding Śāstra's rubric, freely roams at will, he attains not to perfection, nor happiness nor Highest Goal.'

Śāstra=Vedas (=the Inspired knowledge of Revealed Religion)

Vidhi=Rubric=a Scriptural injunction.

Vedas are My Mandates. Whoso abandons them and drifts in the way his unlicensed will may lead, he will not attain to (1) *siddhi*=perfection=transmundane perfec-

tions; nor to (2) *sukham*=happiness of any kind (sublunary); never therefore to (3) Supreme Goal (the Acme of spiritual beatitude, joining God).

तस्माच्छास्त्रं &c.

24. 'Hence thy Authority is Ṣāstra, to judge what is duty and not. Knowing what Ṣāstra's canons teach and do enjoin, it is now for thee to act.'

Ṣāstra alone is thy Supreme Authority deciding for thee what is worthy for thee to adopt and what is worthy to reject.

What Ṣāstra-canons teach and enjoin are what the Vedas and their exegetic Codes, *viz.*, Dharma-Ṣāstra (= Moral social Institutes) Itihāsas and Purāṇas (=legendary lore of men and Gods) etc, *teach* as regards (1) the Highest Truth of Purushottama, and enjoin (2) works or services which are pleasing to Him, and constituting Means to reaching Him. Knowing both these, (1) Truth and (2) Works,—neither more nor less,—it is meet for thee now to act in accordance therewith.

OM TAT SAT

Thus closes the Sixteenth Discourse,
Named, *Daiv-Āsura-Sampad-Vibhāga-Yoga*,
Or the Book of the Division of the Divine and the Undivine,
With *Ṣri Rāmānujā's* Commentary thereon,
Between *Ṣri Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Theosophy of the *Upanishads*,
Of the Chants of *Ṣri, Bhagavān*,
The *Bhagavad-Gitā*.

ṢRĪ

BHAGAVĀD-GĪTĀ

OR

THE DIVINE LAY,

WITH

ṢRĪ RĀMĀNUJA'S VIṢISHTADVAITA COMMENTARY.

LECTURE XVII

NAMED

THE ṢRADDHĀ-TRAYA-VIBHAGA-YOGA,

OR

THE BOOK OF THE THREEFOLD DIVISION OF FAITH,

"अशास्त्रमासुरंकृत्स्नं शास्त्रीयंगुणतः पृथक् ।
लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम् ॥

"Ṣrī Yāmunāchārya's Gītārtha-Sangraha, (Stanza, 21).

' Lecture Sev'nteenth ; what Law bids not's from rebels, vain.'
' Law, suiting qual'ties bids ;' ' what's bid three-marked,' says plain.'
Ṣrī Yogī S. Pārthasārathi Aiyangār.

AUM

SRĪ BHAGAVAD-GĪTA

WITH

SRĪ RĀMĀNUJA'S VISISHTĀDVAITA COMMENTARY.

THE SEVENTEENTH LECTURE,

NAMED,

SRADDHĀ-TRAYA-VIBHĀGA-YOGA.

OR

THE BOOK OF THE THREEFOLD DIVISION OF FAITH.

PROEM.

BY a treatment of the two classes of the Divine and the Non-divine natures, it has been shown that a knowledge regarding the truth of the Goal (for man), and knowledge regarding the Means by which to reach that Goal, are based solely on the Vedas, (*Vide., Stanza: 24, Lecture XVI*).

And now, it will be shown, (1) that works performed in contravention of Śāstra,—being of the nature of the Non-divine,—prove abortive; (2) that works (etc.,) performed in accordance with Śāstra, are by reason of their nature, (or motive with which they are performed), divisible into three kinds; and (3) what (or how) are such works known to be in agreement with Śāstra.

Arjuna, forgetting the abortiviness of works done, in contravention to Śāstra, asks to know how such works Yāgas etc—if performed in faith,— differ in their fruits, as

may be characterizable by the several qualities (*guṇas*) Satvam etc:

ये शास्त्रविधिमुत्सृज्य &c.

1. 'How is that Sacrifice characterized, Kṛishṇa! which by men, is done in faith (*śraddhā*), but incompatible with Śāstra's canons?'

What is that (spiritual) status (*nishṭhā*) which consists in one renouncing Śāstrā's biddings, but who yet performs a Sacrifice in full faith.—Is that characterizable as falling under any one of the three qualities (of matter) Satvam, or Rajas or Tamas?

Thus questioned, Bhagavān, reserving the subject of the futility of performing anti-Śāstra Sacrifices etc., albeit they be performed in faith, first expounds the three-fold nature of even the Śāstra-conforming works, thus:

त्रिविधा &c.

2. 'Threefold is the faith of the embodied, according as it is begotton of Satva, of Rajas or of Tamas disposition. Do thou hear it.'

Three-fold is the faith of all the embodied (=mankind); and it conforms with the several dispositions or characteristics peculiar to themselves. The tendencies carried forward from past incarnations beget corresponding tastes (or likings). And for whatever is the taste, faith is born therefor. Faith is indicated where there is a display of enthusiasm shown for a work lovingly undertaken with the belief that the object for which it is undertaken will be successfully fulfilled. Tendency, taste and faith are powers or properties of ātma, but they are only evoked when ātma happens to come in contact with the Guṇas. The causes which provoke those ātma-affections, are the Satva, Rajas and Tamas qualities inhering in the body, the senses

and the mind (*antaḥ-karaṇa*). That such is the case is deducible from the effects which those qualities manifest. These effects are the sensuous experiences one derives from the guṇa-imbued body. From this bodily experience comes the three-fold faith pertaining to Satvam, or Rajas or Tamas. Listen now to an exposition which will give (thee notions as to which of the three kinds it may belong.

सत्त्वानुरूपा &c.

3. 'The faith of every one, Bhārata! accords with his mind; one is saturated with faith; of what one is, he is that:'[1]

Satvam = *Antaḥ-karaṇam* = (The inner-sense), the mind As is the mind, so is the faith of every person; in other words, whatever quality is the mind conjoined with, faith is begot for such things as are of that quality. The term *satvam* (mind) implies the body and the senses mentioned afore-said (See Comm: Stanza[2]).

Śraddhāmayaḥ or *the man saturated with faith*: means that man is the embodiment of faith itself.

Of whatever faith he is united to, into that faith he becomes transformed. The sense is that if a person is filled with faith for a meritorious work, he becomes entitled to meritorious fruit thereof; so that faith of any kind leads to a fruit corresponding to that faith.

The subject is further expanded:

यजंते सात्त्विका &c.

4. 'Those of Satvam worship the Devas; those of Rajas, the Yakshas and Rakshas; and then those of Tamas worship the Pretas and the hosts of the Bhūtas.'

1. 'Desire first fathers the belief' says Alger. thought, and then thought woos

Those in whom the Satva quality reigns, become united to the Satva-kind of faith, and they worship the Devas. That faith is called the faith of Satva, which concerns itself with the supreme bliss-fraught Deva-Sacrifices,—bliss unmixed with pain:

Those of Rajas-quality (similarly) resort to the worship of Yakshas and Rakshas; and those of Tamas-quality to Pretas and hosts of Bhūtas. The Rajas-faith is that which gives birth to some happiness but mixed with pain; the Tamas-faith is that which gives birth to little or no happiness, tantamount to pain itself.

Thus, fruits differ according to the qualities with which Sacrifices etc., are performed in faith even, when those Sacrifices are in accordance with Ṣāstra. (Lord Kṛishṇa) now declares what he had before reserved in his mind that not the smallest modicum of happiness attends the performance of anti-Ṣāstra penances, Sacrifices etc., inasmuch as they are opposed to His Mandates. Not only that no happiness results but positive evil attends.

अशास्त्रविहित &c.

5. 'Whoso men practise severe auserties,—unprescribed by Ṣāstra,—wedded to pretence and selfness, to lust, longing and ability;

कर्षयंतः &c

6. Those fools molest the group of elements imbedded in the body, and Me too planted therein. Know them to be of demon-nature.'

Tapas=Austerities etc. This term implies Sacrifices (*Yagās*) and other works practised.

Me too planted=Means Me, the soul; or the soul who is of My nature and who dwells in the body.

Whoso men, then, perform anti-Ṣāstra Sacrifices etc.,

practise penances etc., at the loss of much energy,—wedded to pretence, selfness (*ahaṅkāra*), lust etc., and torturing the elements lodged in the body, and also the jīvātma (soul) lodged in the body—, conclude them to be really the demons (*asuras*).

Asuras are those Non-divine beings who act contrary to My Commands. Owing to this disposition of setting My laws at defiance, they do not derive the smallest particle of happiness, but as already declared in: 'They fall into the evil Naraka' (*Gī*: XVI-16), they fling themselves into a congeries of evils.

Resuming the subject of Śāstra-bid Yajñas etc., the subject that their natures differ according to the qualities which may influence them, is now enlarged upon. To begin with, it is said that the Satva and other qualities are (in their turn) the effect of food eaten. The three-fold nature of food therefore is first described, the Śruti itself procaiming to that effect as in passages such as:—

'O Saumya! the mind verily is made up of food.'[1]

'Food being pure, mind becomes pure, etc.'[2]

आहारस्त्वपि &c.

7. 'To all (beings) food also is three-fold and liked (by them). So are Sacrifice, Austerity, Charity Listen to this their distinction.'

Food also, by reason of its relation to the three qualities, Satvam etc., becomes of three kinds, and is liked by all living beings.

Similarly *Yajña*—Sacrifices—are of three kinds; as also *Tapas*—Austerities—; and Dānam—Charities.

Hear how food, Sacrifices, Austerities and Charities all vary as the qualities vary as will be shown further on.

1. *Chh*: *Up°*: VI-5-4. 'Anna-mayam hi Soumya manah etc.';

2. *Chh*: *Up°*: VII-26-2: 'Āhāra-śuddhau satva-śuddhiḥ etc.'

आयुःसत्त्वबलारो &c.

8. 'Dear to Sātvika-men is food promoting life, mind, strength, health, comfort and relish; tasteful, oleaginous, substantial and cordial.'

To those who are of Satva-quality, pure Satva-food becomes dear; and Satva-food prolongs life; also promotes the mind (*satvam = antaḥkaraṇa*), the mind here signifying its manifestation or function of intelligence (*jñānam*). As stated already in: "From Satva-quality, knowledge is born" (*Gī*: XIV-17), Satvam is promotive of intelligence; and hence food which is of Satvam is promotive of intelligence; also it is promotive of strength and health, and also comfort and relish. *Comfort* (*sukha*) is the feeling of happiness that arises when the food is undergoing the process of assimilation in the body. Relish (*prīti*), means that good food serves to produce a relish or interest for undertaking works which are congenial. *Rasyāḥ* = Tasteful, savoury, sweet. *Snigdhāḥ* = Oleaginous = Mixed with clarified butter etc. *Sthirāḥ* = Substantial or that which is well assimilable with the body. *Hṛidyāḥ* = Cordial or agreeable.

These are called Satva-*foods which Satva*-men like.

कट्वम्ललवणा &c.

9. 'Dear to Rājasa-men is food, bitter, sour, saltish, over-hot, pungent, dry and burning; productive of pain, grief and illness.'

The bitter, the acid; the most saltish,—very hot, very biting, dry (or hard) and burning kinds of food. *Tikshṇa* are useless foods either because they are too hot or too cold. *Rūkshṇa* or dry foods are those which are dry (and produce thirst). *Vidāhinaḥ* are those that cause a burning sensation. Such foods are liked by the Rajasa-full men. Those foods promote pain, grief and ailments, and also increase Rajas.

यातयामं &c.

10. 'Dear to Tāmasa-men is food which is stale, changed, stinking, and putrid; refuse and foul.'[1]

Yātayāmam=Stale or very old (kept over-night, or literally old by a *yāma* or three hours). *Gata-rasam*= changed or that which has lost its (original) natural taste. *Pūti*=Stinking or that which emits a strong offensive smell. *Paryushitam*=Putrid or corrupted into a different taste by long standing. *Ucchishtam*=Refuse or leavings after food has been eaten by others except Gurus (=spiritual teachers, and other privileged (holy) persons. *Amedhyam*=Foul, or that which is to be considered impure by not having been consecrated at a Yajña.

Such foods are dear to those who are Tamas-full.

Bhojana=Food, because it is that which is eaten (*bhujyate*). Tamas-food eaten breeds still Tamas. Hence those who have a care for themselves, ought to serve themselves with Satva-food, to promote Satva.

अफलाकांक्षिभियज्ञो &c.

11. That Law-sanctioned Sacrifice (*yajña*) is Sātvika, which is done regardless of fruit, with such resolve of mind as: '(this) *ought* to be done.'

Regardless of fruit=expecting not any reward for Sacrificial works &c. performed.

Vidhi-dṛishtaḥ=*Śāstra-dṛishtaḥ*=Law-sanctioned.

Yashtavyam='Ought to be done' as a duty, as in itself an end, since it is worship rendered to Bhagavān;—to be done completely in its three-fold features of Mantra, money and labour. Where a resolve like this is made in the mind, and a Yajña is performed, that Yajña is of Satva-character.

1. Vide: *Yoga-tatvoponishat*: "Yoga-vighna-karmāhāram varjayed yogavittamaḥ, lavaṇam sarshapam ch-āmlam ushṇam rūkshṇañ cha etc."

अभिसंधाय &c.

12. 'But that Yajña, know, Bharata-Chief! is Rājasa, which with an aim for fruit and for display—, one performs.'

Know that Yajña to be of the Rajas-character, which is done for the sake of fruit, and which is vitiated further by the desire for notoriety.

विधिहीनमसृष्टान्नं &c.

13. 'That Yajña, they say, is Tāmasa, which is void of authority, which is devoid of earned food, devoid of Mantra and money-gifts; and devoid of faith.'

Vidhi-hīna=Void of authority, or the sanction of the Brāhmaṇas, who are wise both in precept and practice; devoid of their verbal sanction such as: 'Do this Sacrifice.'

Asṛishtānnam=Food not lawfully earned. Food means things=(*dravya*), required for performing a Sacrifice. Means unprescribed food (by Law), or food prohibited (by Law)[1]=*achodita-dravya*.

And (Sacrifices (Yajña) so performed, and unaccompanied by Mantras (=recitations of Holy Formulæs), by money-gifts, and done without faith, is declared to be of Tamas-character.

Now, in order to explain the three kinds of Austerity (*tapas*) as affected by the qualities, their character first, as that of Bodily Austerity, that as Oral, and that as Mental, the three sources from which Austerity springs—is first examined:

1. *Tātparya-chandrika* tells us that *sṛishta* means 'earned by rightful means for the sake of yajña, and not obtained from Śūdras. The prohibition of the Law is not to acquire things for yajña in this manner.

देवद्विजगुरु &c.

14. 'That is called Bodily Austerity (*tapas*) which consists in the worship of the Devas, the Twice-born, the Teachers and wise men; in cleanliness, rectitude, chastity and harmlessness'.

Worship (or reverent treatment rendered by the body) to the Gods, the Twice-born (=the *deivas* or the *Brāhmaṇas*, the spiritual classes), the Teachers (=the *gurus*) and other men, who are ripe in (spiritual) wisdom.

Śaucham=Cleanliness of person by ablutions in holy waters, etc.

Ārjavam=Conduct in keeping with the intent (of mind)

Brahma-charyam=Chastity or the absence of lustful looking at women etc.,

Ahimsā=Absence of injury to creatures (*harmlessness*).

These constitute Bodily Austerity.

अनुद्वेगकरं &c.

15. 'That is called Oral Austerity, which consists in inoffensive truthful speech sweet and soft, and the reading of the Sacred Writ.'

That is called Oral Tapas, or Austerity of speech, which offends not others, and which consists in uttering truth, and pleasing (*priya*=sweet) and gentle (*hitam*=soft or comforting) language, and the recitations of Scriptures (*svādhyāya*).

मनःप्रसादः &c.

16. 'That is called Mental Austerity, which consists in good temper, benevolence, quietude, self-control, and purity of purpose.'

Manaḥ-prasādaḥ=Good-temper, or mind kept free of anger etc.,

Saumyatvam = Benevolence, or mind filled with love for others' happiness.

Maunam = Quietude, or by will restraining the function of speech.

Ātma-vinigrahaḥ = Self-control or fixing the mind or keeping the mind engaged in the (holy) objects of contemplation.

Bhāva-saṃśuddhiḥ = Purity of purpose = Absence of thoughts wandering away on subjects other than ātma.

These constitute the Mental Tapas or Austerity of the mind.

श्रद्धया &c.

17. 'The threefold Austerity, done by men in fervid faith, exempt from hope of fruit, and devoutly, is Sātvikam, they say.'

Not longing for fruit; and devout, (*yuktaiḥ*)—*i. e.*, imbued with the thought that all is worship rendered to Paramapurusha—; and united to ardent faith, the Tapas done by men, of the three kinds, Bodily, Oral and Mental (aforesaid), is declared to be Sātvikam.

सत्कारमानपूजार्थं &c.

18. 'That is here called Rājasa-Tapas which is practised for the sake of gaining regard, praise and worship, and for display; (it is) unstable and unenduring.'

Satkāra = Regard for others (in the mind.)

Māna = Praise, or verbal adulation (by others).

Pūja = Worship such as bowing, prostrating etc., with the body.

Whatever Tapas is practised, actuated with motives for fruit, for securing regard etc., from others, and to parade before others, is said to be Rājasa.

Since this kind of Tapas constitutes the means for such transitory) fruit such as Svarga etc., it is *chalam*= unstable, because it is ever fraught with the fear of falling down therefrom; and it is *adhruvam*=not lasting, or declining.

मूढग्राहेण &c.

19. 'That is declared as Tāmasa-Tapas which by the witless willed is done to torture self, or others to hurt.'

Mūdhāḥ=the witless or stupid. *Mūḍha-grāheṇa*=By the will or resolve of the stupid. Whatever Tapas is done by such foolish resolve, regardless of one's own capacity etc., (to carry it out), and to torture himself, or for causing hurt to others, is called Tāmasa.

दातव्यमिति &c.

20. 'That is considered Sātvika-gift, which thus: 'it *ought* to be given,' is given, to one unable to return; (given) in place, in time, and to recipient, meet.'

'The gift *ought* to be given,' as a duty, and not in expection of a reward. The gift is to be given to one who can render nothing back; in due place, at due time, and to a proper recipient. Such gift is said to be Sātvikam.

यत्तु प्रत्युपकारार्थं &c.

21. 'That is considered Rājasa-gift given with hope of return, or for fruit, and unwillingly[1] given'.

Gifts proferred with an eye for, or expection of, a return; or proferred with an aim for fruit (or reward); or proferred unwillingly (*pariklishṭam*)[1] inferior (or spoiled or damaged articles (retaining good articles—*kalyāṇa-dravya*—for one-

1. Lit 'given with a pang.'

self, from which unwillingness is evident (*vide*: *Tātparya-Chandrika*) are Rājasa-gifts.

अदेशकाले &c.

22. 'That is considered Tāmasa-gift which is given in wrong place, wrong time and to wrong recipients; (given) without honor, without ceremony'.

Gifts rendered in wrong (or unholy) places, (or wrong countries), wrong times (such as the Dead of the night), and to unworthy persons; also those given, *without honor asatkṛitam*)=devoid of such respects as washing the feet (*of the worthy recipients*), and *without ceremony* (*avajñātam*) =unceremoniously=with disdain; (such gifts) are considered Rājasa (gifts).

So far, the distinctions of Vaidika (or Veda-bid-Yajña, Tapas and Dāna, characterized by Guṇas, Satva the etc., have been shown. Now it is intended to show how these same Vaidika Yajña etc., become characterized when united with the Praṇava (OM), and when qualified by the symbols 'TAT' and 'SAT':

ओं तत्सदिति &c.

23. 'Brahm's denomination is declared as triple: 'OM, TAT (and) SAT.' Conjoined with it were, of old, Brāhmaṇas, Vedas and Yajñas created.'

The triplicit formula 'OM, TAT, SAT,' is used with reference to Brahm. Brahm here is Veda. By Veda is meant Veda-ordained work (=*karma*). Veda-ordained work is Yajña etc., The Yajña and other ritualistic works are connected with the symbols OM, TAT and SAT. The symbol OM is used as a necessary part of the equipment of the cultus, consisting in the performance of Vaidika-rituals; and the symbols TAT and SAT are terms of

worship and symbolic ally related (in the sense explained later on) to the (aforesaid) cultus.

Brāhmaṇās-are those who (from prescriptive right) have connection with these symbols; Brāhmaṇa representing the three Varṇas (=castes, Brahma, Kshatriya and Vaiśya, eligible for Veda-observances.)

They and the Vedas and the Yajñās were, of old, created by Myself.

The manner how these three Symbols are connected (or applied) is now explained. How, first, OM is connected is explained:

तस्मादोमित्युदाहृत्य &c.

24. 'With Brahmavādis, therefore, all Veda-enjoined acts, Sacrifice (*yajña*), Gift (*dāna*) and Austerity (*tapas*) always begin with the repetition of OM.'

Brahmavādis=Veda-vādis, or those who follow the Vedas or the Three Castes.

Yajña, Dāna, and Tapas are Veda-prescribed performances. They always begin by the recital of the holy Syllable OM. Vedas also begin thus. Thus the connection of the symbol OM with Vedas and Veda-bid Yajñās etc., has been shown. Since in conjunction with OM, Vedas are repeated, and Yajñās etc., are performed by the Three Castes, the connection of OM with the Three Castes indicated by the word Brāhmaṇas, has also been shown.

How the symbal TAT is connected with these is now shown:—

तदित्यनभिसंधाय &c.

25. 'With TAT, are acts of Yajña Tapas, and of Gift, performed by Moksha-aspirants, wishing not for fruit.'

Whatever acts, Veda-learning, Yajña, Tapas and Gifts are done by the Moksha-aspiring Thee Castes, they are designated by the word TAT, since they are means to attain Brahm,—TAT Signifying Brahm. That TAT signifies Brahm is evident from such authority as :

'Sa(ḥ), Vaḥ, Kaḥ, Kim, yat Tat, (denote) the Most Supreme.'[1]

Hence the connection of the symbol TAT, has been shown by showing that it signifies the Moksha-leading acts, Veda-learning, Yajña etc. Its connection with the There Castes also is shown, because of their following them.

In order now to show how the symbol SAT is connected with them, the etymology of that term as in vogue in the world, is (first) examined :

सद्भावे &c.

26. 'In the sense of *existence* and of *goodness*, the word SAT is used. SAT is likewise used, Pārtha ! in relation to auspicious events.'

Sad-bhāve = In the sense of Existence.

Sādhu-bhāve = In the sense of Goodness.

This is the sense in which SAT is used in all things, concerning the world and the Vedas.

Similarly, it is used in relation to any auspicious worldly event undertaken by any person, by calling such an event, 'a good event' (*sat-karma*).

यज्ञे तपसि &c.

27. 'To be implanted in Yajña, Tapas and Gifts, is called SAT ; and all acts on that account are by Sat itself designated.'

Hence the settlement of the three Vaidika Castes in Yajña, Tapas and Gifts, (because they follow and observe

1. *Vish: Sah: Nāma: (Mahā-bhā: Anu: Parva, 149 92)*

them), is called SAT (good), since they are of an auspicious character. And these acts, Yājna &c. which are for the sake of the Three Castes, are themselves called SAT.

Hence the relation to (1) Vedas, (2) Vaidika works and (3) The Three Castes implied by the word Brâhmaṇa, of the symbols OM, TAT, and SAT, is denotative of how these differ from what are non-Vedas, and from such as are not Vaidikas.

अश्रद्धया हुतं &c.

28. 'What without faith is given, what Tapas done, and what is done, (Yajña) is called A-SAT, Partha! which is neither for here nor for hereafter.'

Even if it be according to Śāstra-ordinance, but if it be without faith, Homa etc., done, is called A-SAT. Why? Because *it is neither for here nor for hereafter, i. e.*, neither for any fruit to be obtained in the world (*iha*) nor for any fruit to be obtained in the shape of Moksha (*pretya*).

OM TAT SAT.

Thus closes Discourse Seventeen
Named *Śraddhā-Traya-Vibhāga-Yoga*,
or
The Book of the Threefold Division of Faith,
With *Śri Rāmānuja's Commentary thereon*,
Between *Śri Kṛishṇa* and *Arjuna*,
In the Science of *Yoga*,
In the Theosophy of the *Upanishads*
Or the Chants of *Śri Bhagavān*,
The *Bhagavad-Gitā*.

ŚRĪ

BHAGAVAD-GĪTA

OR

THE DIVINE LAY,

WITH

ŚRĪ RĀMĀNUJA'S VIŚISHTĀDVAITA

COMMENTARY.

LECTURE XVIII,

NAMED

MOKSH-OPADEŚA-YOGA,

OR

THE BOOK

(CONTAINING THE SUMMARY OF THE GĪTA'S)

TEACHING OF SALVATION (LIBERATION)

" ईश्वरेकर्तृताबुद्धि स्सत्वोपादेयतान्तिमे ।
स्वकर्मपरिणामश्च शास्त्रसारार्थ उच्यते" ॥

Gītārtha-Sangraha
by Śrī Yamunāchārya,

(1) *Trust that God's Actor,* (2) *that Satva's worthy to grow*
(3) *What the end of efforts,—in Eighteenth Gīt does show.*

AUM

SRI BHAGAVAD-GITA

WITH

SRĪ RĀMĀNUJĀ'S VISISHTĀDVAITA COMMENTARY.

THE EIGHTEENTH LECTURE

NAMED

MOKSH-OPADESA-YOGA

OR

THE BOOK OF THE INDOCTRINATION OF SALVATION.

PROEM.

BY the two preceding Lectures (XVI and XVII), the following matters were discussed :

1. That the only Means for achieving either material prosperity (*abhyudaya*) or spiritual freedom (*niṣ-śreyas*), is the observance of Yajña,[1] Tapas[2] and Dāna,[3] along the lines laid down by the Veda; and no other.

2. That all Vaidika observances are commonly characterized by the use of Praṇava (OM) in relation therewith.

3. That the difference between the Means leading to Moksha and that leading to material goods, is symbolized by the term TAT, for the former, and SAT for the latter.

1. Ritualistic Sacrifices.
2. Austerities, such as mortification of the flesh by fasting &c.,
3. Gifts; Charitable works.

4. That Yajña etc., when performed for the sake of acquiring Moksha, must be performed without aiming at fruit.

5. That so performing them is the result of the Satva-Guṇa gaining prominence; and that Satva-growth is caused by taking Sātvika-food.

Next (in this Lecture), the following points are expounded:

1. Tyāga[1] and Sannyāsa[2], indicated as Means to Moksha, are identical.

2. The nature of Tyāga.

3. The contemplation that in the Sovereign Lord Bhagavān rests the agency of all acts.

4. A description of the effects produced by the Guṇas Satva, Rajas and Tamas, in order to show that Satva alone is worthy of acceptance (or culture).

5. How the acts appropriate to Castes,—which are but acts of worship to Paramapurusha—effect or accomplish the gaining of Paramapurusha. And that,

6. The Quintessence of the Holy Writ of Bhagavad-gītā, is the Teaching or Exposition of Bhakti-Yoga.

And here to begin with, Arjuna asks that he may be enlightened as to whether Tyāga[1] and Sannyāsa[2] are identical or distinct, and what is their nature:

संन्यासस्य &c.

1. 'Of Sannyāsa,[3] Strong-armed! and of Tyāga,[4] Hṛishīkeśa!, I would fain distinctly know the truth, O Keśi-Slayer.'

---

1. Tyāga is literally 'giving up'

2. Sannyāsa is literally 'putting away.' Both terms mean renunciation, resignation, or surrender; their technical application may be learnt in the following pages, and also their ultimate significance.

3. Surrendering oneself to actionless contemplation (=Jñāna-yoga or *Sannyāsa* in the sense employed in St: 1, 2 and 3., Lec: V) = *Positive* side of Renunciation.

4. Abandonment of action = *Negative* side of Renunciation.

Notably, Tyāga (renunciation)[1] and Sannyāsa (resignation)[2] were dictated as the Means to Moksha, according to the Śrutis, for example :

'Some by Tyāga (renunciation) achieve Immortality, not by action, not by (means of) progeny, nor money, (=property).'[3]

'Those Yatis (or Sannyāsins)-all, who ascertaining to themselves of what is good, from the knowledge acquired from the Vedāntas; and made pure of heart by means of Sannyāsa-yoga(=resignation), are delivered (from bondage) by reaching the Immortal (=God) in the Brahma-loka at the close of mortal life (=*parānta-kāle*=at the dissolution of the last karma-body, *vide., Ranga Rāmānuja's Commentary on Taittiriya-Upanishat, Nārāyaṇam*).'[4]

Distinctly do I desire to know the truth regarding Sannyāsa and Tyāga. The import is this: Do these two terms mean different things, or do they mean the same thing? If they mean different, I wish to learn in what does the difference consist; if not, what is the unic sense conveyed by both ?

In order to prove that the nature of both is identical and to show what that nature is, Śrī Bhagavān first exhibits the error of an objector. He says:

काम्यानां &c.

2. 'Learned men understand by Sannyāsa, the aban-

1. See footnote 4, p. 520.

2. See footnote 3, p. 520.

3: *Tait: Up°: Nārā*: X-21. 'Na karmaṇā &c.'

Ranga Rāmanuja quotes the authority 'Sannyāsas tyāga ity uktas śaraṇāgatir ity api' according to which Sannyāsa and Tyāga mean one and mean seeking the Lord as the One Refuge. Tyāga here is the negative side of Renunciation.

4. *Tait*: *Up°: Nārā*: X-22; *also Mund: Up°*: III-2-6. 'Vedānta vijñāna &c.'

Ranga Ramanuja explains *Sannyasa* in this passage to mean Prapadana or unconditional surrender (to the Deity)=the positive side of Renunciation.

donment of *kāmya*-works; (others) the wise, declare that Tyāga is the fruit-abandonment of *all* works.'

Some learned men understand that Sannyāsa is the abandonment of—or abstention from—doing frugiferous (=*kāmya*) actions. And some other wise men assert that in the authoritative works treating of Moksha, Tyāga means the resignation of the *fruits* attached to all actions, whether they be of the kind of *nitya* (daily duties), *naimittika* (casual duties) or *kāmya* (specific acts prescribed for specific objects). The contention here is whether the tone of the Sāstras (Authoritative Works) is for the abandonment of *kāmya* works alone or whether it is for the resignation of the fruits of *all* kinds of works (*nitya*, etc). In the former spense, the term Sannyāsa was used, and in the latter Tyāga. In both cases what is common is 'renunciation,' (of something or other). In this sense both Tyāga and Sannyāsa are identical. That they are used synonymously and to signify the same sense is evident from such passages also such as:

'Hear from Me; O Best of Bharatas! the truth about this Tyāga' (*Gī*: XVIII-4),—where Tyāga ultimately deceides the question as meaning Renunciation (*i. e.*, not abandonment of works, but doing them as duty and therefore abandoning fruits or returns therefor only);—and other passages also such: as.

'The abandonment of obligatory work is improper. Its abandonment from misconception is declared to be Tāmasa.' (*Gī*: XVIII-7).

'Three-fold is the fruit of work, undesirable, desirable and mixed, which non-renouncers reap hereafter, and never the renouncers' (*Gī*: XVIII-12).

त्याज्य &c.

3. 'Some philosophers declare that work should be

abandoned as evil; and others that works,—Yajña, Dāna and Tapas—should not be abandoned.'

Some philosophers like Kapila,[1] and others also, who are Vaidikas, but who still follow Kapila, assert that as all works such as Yajña, etc., are prolific of evil, such as desire etc., since they conduce to bondage, they are fit to be abandoned by the Moksha-aspirant.

Other learned men say they are not to be given up.

निश्चयं &c.

4. 'Hear from Me, O Bharata-Best! the truth about this Tyāga. Verily Tyāga, O Tiger of men! is distinguished as threefold.'

While yet performing Vaidika-works there can yet be Tyāga or Renunciation (not abandonment) which I have already expounded to thee as of three kinds:

(Firstly): Renunciation *with reference to fruit*;
(Secondly): Renunciation *with reference to work*;
(Thirdly): Renunciation *with reference to agent.*

Renunciation *with reference to fruit,* in other words, (performing works, and) abandoning fruits thereof, such as Svarga etc., they beget, found its expression in the Stanza:

'With mind, ātma-absorbed, rest all works in Me. Rid of desire and 'my-ness' and of (mental) fever, fight' (*Gī*: III-30). The phrase, [nirāśiḥ] *rid of desire* means: 'Let not the *fruit* of Svarga etc., be for me.'

Renunciation *with reference to work* is (performance of work, but) renouncal or abandonment of the egoistic notion: 'This work is *mine*, and is the means for procuring *my* fruit' (implied in the phrase [*nirmamaḥ*] rid of 'my-ness.')

1. The Father of Sāṃkhya Philosophy.

Renunciation *with reference to agent* is (performance of work, but) resting them in, or surrendering them to, the High Lord, with the thought that He is the Agent (or Author or Auctor), and abondoning the idea that self is the agent or author of his works, (implied in the phrase [*Mayi sannyasya*] surrendering or resigning them to Me).

यज्ञदानतपः &c.

5. 'Work,—Yajña, Dāna and Tapas, should never be abandoned; it must of necessity be done; for Yajña, Dāna and Tapas sanctify the wise.'

Never, by the Moksha-aspirant, are Vaidika-acts such as Yajña, Dāna, Tapas and the rest, to be abdicated; but must be daily practised until the last day of death. Why?

Because those acts pertaining as they do to the several *varṇas* and *āśramas*[1] ('castes' and 'orders' of life) do purify the *wise* (*manishiṇaḥ*) = the thoughtful or reflecting persons.

The thoughtfulness or reflection here meant is *upāsana* or religious meditation, in which the Moksha-aspirant is supposed to be engaged till the last. And the practising of Yajña etc., destroy the past deeds (*karma*) which hinder progress of the aforesaid *upāsana*.

एतान्यपि &c.

6. 'That such works as these *ought* to be done, forsaking attachment and fruits, is, Pārtha! My best and veritable verdict.'

Inasmuch as Yajña, Dāna, Tapas etc., are lustrational to the *upāsakas*, and partake of the nature of My worship, they must like the *upāsana* itself, be practised daily by the Moksha-aspirant till time of dissolution, forsaking attach-

1. Vide., notes 1 and 2, page 65.

ment=idea of 'my-ness' (*mamatā*), and forsaking fruits. This is My true and best opinion.

नियतस्य &c.

7. 'Abstention from a prescribed duty is not meet. Such abstention out of misconception, is considered as Tāmasa.

Prescribed (*niyata*) duties are the Nitya, Naimittika etc.,—the Mahāyajña.[1] Ceasing altogether to perform them is not rightful, as according to: 'Actionless, thou shalt not be able even to sustain they bodily existence' (*Gī: III-8*),' even bodily existence would (without action) be impossible. As for sustaining bodily existence, it (has been shown that it) must be done from partaking of the vestiges of food after its consecratian to Yajña, only such food being conducive to produce holy knowledge. Otherwise, as declared in: 'But those who cook for self-enjoyment—sinners—incur sin' (*Gī: III-13*), food unconsecrated to Yajña is sinful, and such food is productive of erroneous knowledge in the mind. For, as affirmed by the Śruti: 'O Somya! mind verily is formed of food,'[2] etc., mind is by food verily fed and nourished; also, that knowledge of the kind of direct apperception of Brahm (*Brahma-sākshātkāra*= God-cognition) is dependent on the purity of food, is evidenced by such passages as: 'Food (being) pure, mind (becomes) pure; mind (being) pure, sustained (or perfect)[3] memory (ensues); memory obtained, the loosening (follows) of all knots (bondage).'[4]

Hence, since Mahāyajñas, etc.,[1]—the Nitya, Naimittika-duties—practised until the last moment of departure, are

1. Vide; note 2, p: 96; note 2, p: 97.

2 & 4. *Chh: Up°*: VI-5-4 and VII-26-2 'Anna-mayam etc.,'

3. *Perfect memory* means incessant meditation or memory of God.

worthy of adoption as leading to Brahm-knowledge, *abstention therefrom is not meet.* The ceasing, thus, to do knowledge-creating work, influenced by ignorance (*moha*) is called *tāmasa.* For to *tamas* as origin is traceable the idea of abstention, arising from ignorance; *ergo*, an effect of *tamas.* That *tamas* is indeed the root of ignorance or unwisdom was declared in: 'Inattention and infatuation, come from Tamas, as well as unwisdom, (*Gī*: XIV-17). Ignorance or unwisdom is that which is hostile to wisdom, and it is erroneous (or perverted=*viparita*) knowledge.

The same is illustrated further on as in:

'That intellect is Tāmasa, Pārtha! which, (being) enshrouded in Tamas (mis) apprehends Adharma as Dharma and all things pervertedly.' (*Gī*: XVIII-32).

Hence, the surceasal to perform *nitya*, *naimittika* etc., duties arises from perverted knowledge.

दुःखमित्येव &c.

8. 'Whoso, from fear of bodily fatigue, abandons work as of pain, such abstention is Rājasa; no benefit from abandonment doth he derive.'

Doubtless, work by steps conduct to Moksha (release); but as it involves pain (or trouble) in the shape of having to earn money (etc.,) for its accomplishment, and (involves) chastisement of body in the shape of undergoing great fatigue, it is agonizing to the mind. Dreading this, should one confine himself to the practice of meditation alone (*jñān-ābhyāsa*) for achieving Yoga (=self-Cognition or God-cognition, refraining from doing the *āśrama*-proper duties, such as the Mahāyajñas etc., such abstention by him from work is due to Rajas; and such abstention is contrary to the sense of the Śāstras.

The benefit from abandonment, or the acquisition of

wisdom (—which he supposes as arising from surceasal of works—) never accrues to him. So it is shown further on:

'That intellect, Pārtha! which apprehends wrongly is Rājasa' (*Gī*: XVIII-31).

And, forsooth, work does not by any visible means produce mind-purity, but by the medium of Bhagavān's grace.

कार्यमित्येव &c.

9. 'That is deemed Sātvika-Renunciation, where work is done as duty incumbent, but attachment resigned, as also fruit.'

One must understand that all works such as the *nitya naimittika* etc., Mahāyajñas, prescribed as duties devolving on the several Varṇas and Āśramas are but modes of My worship, being in themselves the end. If he performs thus, forsaking attachment —*i. e.*, destitute of the idea of 'myness' placed in the work—and also forsaking fruit, this is called (true) Renunciation, *viz.*, Sātvika, or renunciation having its source in Satvam, or that which is the source of producing true Śāstra-knowledge.

That Satvam is originative of correct knowledge of things was already stated in: 'From Satvam springs forth wisdom' (*Gī*: XIV-17); and further on too it is declared: 'That intellect, Pārtha! is Sātvika which discerns between action and inaction, duty and non-duty, fear and non-fear, bondage and release.' (*Gī*: XVIII-30).

नद्वेष्ट्यकुशलं &c.

10. 'The Renouncer, Satva-imbued, wise and quit of doubt (s), is neither vexed at evil act, nor is (he) in love with good (act).'

'Thus, he, the *Renouncer* in act, of attachment, fruit and authorship (or agency=*kartṛitva*), who is full of

Satvam ; *Wise*=who has correct knowledge of things, and therefore who is bereft of all doubt; is neither troubled at evil act, nor has he attachment for good act.

Evil act is that which is fraught with undesirable fruit.

Good act is that which brings in such desirable fruit as Svarga, progeny, cattle, food etc.

Inasmuch as 'myness' (*mamatā*) is absent, there is no occasion for exhibiting either of the emotions, hatred for one or love for another; inasmuch too as every other end (fruit) save Brahm, has been resigned ; since, also, the notion of 'agent' (of the act) has been given up.

Evil act, prolific of undesirable fruit, is here intended to indicate that act which one may accidentally or unwittingly happen to perform ; not that it means that one may *deliberately* perform a bad act, for that to one, who has not ceased from wickedness, there is every obstacle to obstaining wisdom, is evidenced by the Śruti :

'Albeit he hath Spirit-knowledge (*prajñāna*), yet if he be one not divorced from vice, not stilled of passions, not calmed of mind, not quit of dissipation, he cannot gain Him'.[1]

Hence what the Śāstra inculcates is the *Renunciation* of (1) authorship, (2) attachment and (3) fruit (while doing work); and not total relinquishment of work itself.

This is explained:—

नहि देहभृता &c.

11. 'Verily, for on vested in a body, to desert work wholesale, is not feasible ; but he is called the Renouncer who resigns the fruit of work.'[2]

It is notable that for him, who is in a body confined, to entirely give up work is beyond possibility, for such

1. *Kaṭh: Up°:* I-2.24. 'Nārrato&c.'
2. The gist of all these verses is contained in XVIII-66 which with Commentary should be studied.

work (at least) as that of having to provide oneself with food and drink required to maintain the body, and other acts cognate, are not evitable. Hence, the observance of the Mahāyajñas etc., becomes unavoidable. Hence, he who resigns the fruit of works such as the Mahāyajñas, is called the (true) Renouncer *(tyāgi)*, and this is the Renunciation referred to in such Śrutis as :

'Some by Renunciation obtain immortality.'[1]

Renouncer of fruit of work is to imply all the three kinds of Renunciation, *viz.*, (1) of fruit, (2) of authorship, and of (3) attachment, alluded to in :

'Has been explained as of three kinds' (*Gī*: XVIII-4).

But, one may argue thus :—Are not all acts such as *Agnihotra*, *Darśa-pūrṇamāsa*, *Jyotishtoma* etc., and the *Mahāyajñas*, decreed by the Śastras, *in connection* always with appropriate fruits such as Svarga etc., to be achieved therefrom? Are not, even for the performance of *nitya* and *naimittika* acts, such incentives are held as : 'For Householders, Prājāpatya (-ceremony) etc.'[1] implying fruits therefor? Hence it would clearly seem that between acts prescribed by Śāstras and appropriate fruits, therefor, there is inseparable relation, inasmuch as every act must have its fruit, as a seed sown (into the ground) must grow into a fruit (ultimately). Hence fruit, either desirable or undesirable, is inevitable, albeit one may perform the act with no motive for fruit. Such fruit then would necessarily be inimical to *Moksha* and hence no Moksha-aspirant ought to perform any work. Answers (to this objection) are now given:

अनिष्टमिष्टं &c.

12. 'Threefold is the fruit of work: good, evil, and

1. *Māhā-Nārāyaṇa : Up°* : 12 ; 2. *Vish: Pur :* I-6-38: 'prājāpat-*Jait*: *Nārā : Up° :* VI-10-21: yam &c.,'

'Tyāgen-aike amṛitatvam ānaśuh'.

mixed, which befals, after death, to the non-renouncers, but never to the renouncers.'

Evil (or undesirable) fruit is hades (*naraka*) etc. *Good* (or desirable) fruit is heaven (*svarga*) etc. *Mixed* is that which is related to evil, such as sons, cattle, food etc. These fruits befal to him only, after death, who does not *renounce* (=*a-tyāgi*) *viz.*, the three kinds of renouncement, (1) of fruit, (2) of attachment, and (3) of authorship (or agentship).

Pretya=(Lit): *After death.* It means, subsequent to the performance of an act:[1]

Never do such fruits, evil etc., inimical to Moksha, fall to the lot of *renouncers* (=*sannyāsinām*) of authorship etc.

The gist is this:—No doubt, Agnihotra etc., are *nitya*-acts; *i. e.*, obligatory acts for one, by the fact of his birth (in a certain *varṇa*, in a certain society, nation, country etc)., and for one who has in view the achieving of fruits therefor (*kāmya*). How the same one act (*i. e.*, Agnihotra etc)., finds a different application in each case (in the case of fruit-seeker, *giving fruit*, and in the case of Moksha-seeker *not giving fruit*) finds justification by the canons of 'Variety of Application.'[2] Its application or employment in the case of Moksha, is seen in such Texts as:

'By study of the Vedas, by Yajñas, by Dānas, by Tapas, observance of fasts, do the Brāhmaṇas try to know Him.'[3]

1. Rāmānuja comments thus on the word 'pretya' keeping in view that there are some fruits like getting a son etc., which a man reaps, as a result of his work, *before death*.

2. This is called the '*viniyoga-pṛithaktva-nyāya*' (vide: Pūrva Mīmāmsa: Su: IV-3-3-5-And *Śrī Bhāshya* (Telugu: Edn: p: 724).

3. *Br: Up°*: VI-4-22. etc., this implying, as Vedāntāchārya explains that works lead to contemplation and by contemplation, God is known, so that works indirectly help to God being known. Hence works are necessary.

Hence *sannyāsa* that the Śāstras proclaim is no other than *tyāga*, both meaning *renunciation* of agentship etc., while acts are being necessarily performed. Renunciation doth not therefore mean the total abandonment of acts themselves (in other words entire cessation from work).[1]

Now, the manner how one may disown for himself authorship of his acts by assigning authorship to Bhagavān, Purushottama, the Inner Guide, is pointed out. From this kind of reflection, it is a necessary corollary that all self-ness (or personality=*mamatā*), as regards a work having been performed by him or as regards fruit thereof, is completely resigned. For the case would stand to him thus: 'Verily it is Parama-purusha, that is the Motor of all acts,—which He performs by His own (instrument) jīvātma (soul), by His own (sub-instrument of) body and members of it and the Prāṇas (therein),—to subserve His own Purposes of Pleasure.[2] Hence even the gratification, such as getting one's appetite appeased, and all work which such nature's demands necessitates, all belong to Him (not me).'[3]

पंचैतानि &c.

13. 'Learn from Me, O Mighty-armed! these five causes for the fulfilment of all acts, declared in the sāṅkhya-system.'

Sankhyā=Sense or reasoning or ratiocination.

Sānkhye kṛitānte=The system composed according to the reasoning in the (or the sense of the) Vaidika-tenets, regarding the categorical nature of things.

1. The argument started by the Lord in Stanza 2 *ante*,—is thus closed by his verdict that Tyāga and Sannyāsa are identical.

2. Pleasure etc., (*līlādi* is a *lect*: *vari:*) Then the Purpose is Pleasure as well as the salvation of creatures; says Vedāntāchār a (*vide Ved: Chand*).

3. This is 'directing the Intention to God alone.' P: 244: Thomas ā Kempis's *Imitation of Christ*.

These five causes are component factors, all combining to produce one work.

Learn from Me=Through Me, learn to contemplate on them.

This Vaidika-sense is verily that which conclusively regards, Parámātma alone as the Author, having jīvātma (soul), prāṇa, (life) the senses, and the body, as His instruments, as evidenced by such passages as:

'Who is seated in ātma, Who the Interior of ātma, Whom ātma knows not, of Whom ātmā is body, Who rules in the interior of ātma,—He is thy Ātma, the Inner Guide, the Immortal'[1]

'Penetrating the interior, the Director of creatures, the Soul of all.'[2]

अधिष्ठानं &c.

14. 'The Seat and the Actor, and the various Instruments, and their several Functions of various sorts and then Divinity as well, the fifth.'

शरीरवाङ्मनोभिर्यत्कर्म &c.

15. 'Whatsoever act man doth by the body, speech and mind,—right or the reverse,—these five are its causes.'

Right=That which Śāstra sanctions.

The reverse=That which Śāstra proscribes.

In all acts of any nature, whether they pertain to body, or speech or the mind, the following are their five-fold causes:—(1) *adhishṭhānam*=Seat=body, since it is the *locus* of the jīvātma, (soul)—or the collocation of the five great Elements: (Earth etc.,);

(2). *Kartā*=Actor=jīvātma; or jīvātma endowed with the properties of intelligence and action (or capacities to think and to act) as established in the Brahma-Sūtras:

1. *Bṛi Up°* I-v-22: 'Ya ātmani &c.' 2. *Tait Āran*: III-11-2.

'He is knower (or intelligent),—therefore.'[1]

'He is actor,—Sāstrās (thus alone) becoming significant.;[2]

(3). *The various instruments* or organs (=*karaṇam*) are the quintuple groups, voice, hands, feet etc., with the manas=the organs endowed with different functions all combining to produce an act.;

(4). *The several functions of various sorts* mean the several functions of the five-fold (vital) air, in its divisions of *Prāṇa, Apāna*, etc. vitalizing the body and the senses;

(5) *The Divinity (=Daivam) the Fifth*: Divinity =Paramātma, the Inner Guide, is the Chief Fifth Factor in completing an act, since it has already been affirmed:

'Verily am I enthroned in the hearts of all; from Me is memory, wisdom and conjecture etc.', (*Gi*: *XV-15*)

And further also it will be found stated:

'Īṣvara, Arjuna! is seated in the heart-region of all beings, whirling all beings (as if) mounted on a machine.' (*Gi*: XVIII-61).

That the Jīvātma's actorship (or the capacity of Jīvātma to act) is dependent on Paramātma, is established in the Brahma-Sūtra:

'Verily from (Him) the Superior—(for) so declares the Śruti.'[3]

It may be brought forward as an objection that if Jīvātma's agentship (or actorship) is dependent (or consequent) on Paramātma, then Jīvātma has no concern in work, and then the Śāstras embodying rules of injunction and interdiction become useless! This objection was however anticipated by the Sāstra-kāra himself, and met thus:

'But with a view to the efforts made;—on account of the (otherwise) purposelessness of the mandates and

1. II-3-19: 'Jnoztaeva.'
2. *Br: Sūt:* II-3-33 'Kartā &c.,'
3. *Br: Sūt:* II-3-40.

prohibitions (of Sāstras).'[1]

The purport (of the whole) is this: Paramātma grants the body and its organs, and also the powers inherent in them, all dependent on Him; and Jīvātma, so equipped, and so empowered, but dependent himself on Him, manifests his will in the shape of effort through the organs. And Paramātma who is located inside him, allows him to act by His (silent) sanction. Jīva (soul) may in this sense be supposed to be the actor by self-will, and becomes himself subject to the mandatory and interdictory provisions (of Ṣāstra); for example: A heavy stone or timber requires the help of many persons to move, and though many people do constitute the combined cause in effecting the movement, there is the chief person for whose benefit alone the movement is effected, the benefit or non-benefit of the act done by more than one agent thus (accruing to the chief agent.[2]

तत्र &c.

16. 'It being so, whoso looketh on his mere self as the actor, is one of warped will. He seeth not, since enlightenment hath not dawned (on him as yet).'

In verity, the agentship of Jīvātma is subject to the sanction of Paramātma; and such being the case, should one fancy that one's own self is the actor in all independence, he is to be considered as *durmati*, or one whose understanding (or will) is perverted. And since no *enlightenment* (or wisdom) has yet bloomed in his case, he *sees not*, *i.e.*, sees not every other necessary factor that is needed to constitute his agentship.

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1. *Br: Lū:* II-3-41: 'Kṛita-prayama &c.,'

2. The soul's powers are delegated. He is endowed with the free-will to use them, a Law being given him to point out how to use it. Infraction becomes punishable. The soul is the subject of punishment necessarily. See articles on Predestination and Free-will. (*Theosophist*, 1897).

यस्य नाहंकृतो &c.

17. 'He who is exempt from 'self-ness,' whose mind is not tainted,—even though he kill those beings, he killeth not, nor is he fettered.'

Self-ness (=*ahaṅkṛiti*=*ahaṅkāra*)=Egoity,=that function of the mind which attaches to one's own self the notion of '*I* do the act' (*aham karomi*) arising out of self-love. This idea is absent in him who is sufficiently enlightened to refer all agentship to Paramapurusha.

Whose mind is not tainted='Since I am no (independent) agent, the fruit resulting from the act, doth not concern me. The act itself is not mine.' Whose enlightenment is of this sort, his mind is said to be untainted. The inference is that though he kill all these people (*lokān*)—*i. e.*, not merely Bhīshma etc.,—in the conflict, *he killeth not.* Hence by the act called war, he is *not fettered i. e.*, he does not commit himself in a manner so as to be a party to share in the good or the evil fruit consequent on such an act.

That this (higher) reflection of one's not being (independently) actor, arises from the prevalence of Satvaguṇa, that Satvam is therefore worthy of acquisition (or culture), and that differences in acts result from the Guṇas, are now explained at length in order to demonstrate wherein inducement or incentive to act lies.

ज्ञानं ज्ञेयं &c.

18. 'Knowledge, Knowable, Knower: this Triple constitutes the motive to act; 'the Means, the Act, the Actor: this Triple constitutes the factors of act.'

Jñānam=*Knowledge* of the act to be done.

Jñeyam=*Knowable* is the act itself which is to be known and done.

Parijñātā=*Knower* or he who knows the act.

These Three are requisites to impel one to undertake such acts as *jyotishtoma* etc.,

Among these the *jneyam* or the act itself is comprised of the three elements :

Karaṇam=the means, such as money (and other materials) required to carry out an act.

Karma=the *Acts* such as Yāga etc.,

Kartā=the *Actor* or performer of the work.

ज्ञानं कर्म &c.

19. 'Knowledge and Actor are (each) threefold as differenced by the Guṇas, declared in the Science of the Guṇas. Hear from Me their true nature as well.'

Knowledge regarding the work (or act) to be performed.

The act or work that is to be performed.

And its *Actor* is the performer thereof.

Guṇa-saṅkhyāne=When enumerating the varieties of the effects of the Guṇas (or qualities).

Their true nature=The nature of Knowledge etc., as differenced (or affected) by the Guṇas (or qualities).

सर्वभूतेषु &c.

20. 'That knowledge, know, is Sātvika, by which one seeth the one indestructible reality in all beings, —the indivisible in the divisible.'

The division among beings is the division as Brāhmaṇas (the hierarchy), Kshatriyas (the royalty) etc., (Brahmachāri (student), Gṛihastha (householder) etc., who are all qualified for performing works; and also the *divisions* (or differences) numerous such as white, tall etc., *Seeing the one reality* is seeing the oneness of the essence of ātma,

and seeing it as *indivisible* is by reason of all ātma sharing in common the one attribute of intelligence; and seeing it as *indestructible* or unchangeable amid the destructible or changeable bodies such as that of a Brāhmaṇa etc., and also seeing that while in the capacity of performing an act (or ceremoney) that the actor (=ātma) has no interest in the fruit of that act. This kind of Knowledge is Sātvika.

पृथक्त्वेन &c.

21. 'But that Knowledge, know, is Rājasa, which apprehends among all beings, plurality in substance, and variety in quality, as distinct.'

Distinctness is that which appearances such as Brāhmaṇa etc., among beings, cause.

Plurality in substance is considering ātma-substance to vary with the variance of the bodies.

Variety in quality is considering ātma to have the qualities of whiteness, length etc.

And this is Knowledge of the Rājasa-kind, which also includes those engaged in an act as having interest for the fruit thereof.

यत्तु कृत्स्नवत् &c.

22. 'But that (Knowledge) is called Tāmasa, which clings to one act as if it were all, without reason, without grasping the reality, and narrow.'

Any *one act*, such as constitutes the worship of the hordes of Pretas, Bhutās etc., and considering this one act, which by nature carries but small fruit, as if it were *all*, or as that which would bestow any and every fruit desired.

Without reason (ahetukam)=Blindly thinking that that which is productive of but small result is pregnant with all results.

Without reality (atattvārthavat)=the notion of separateness in substance, quality etc., of ātmā-nature referred

to previously (in Stanzas 20, 21).

Narrow (*alpam*), since it relates to such trivial acts as those of worshipping ghosts etc.

After thus showing the Guṇa-formed threefold character of Knowledge as abiding in one in the capacity of Performer of an act, the Guṇa-formed threefold character of the performed Act itself is now explained :—

नियतं &c.

23. That Act is called Sātvika, which by a non-desirer for fruit, is done as duty, void of attachment and void of love and hate.'

Duty (*niyatam*)=that which is prescribed as appropriate to ones *varṇa*[1] and *āśrama*[1].

Void of attachment such as one's being the agent etc.

Void of love for acquiring fame, and *void of hate* for infamy. Act not done with such loves and hates is act done without vanity. And done *as duty without desiring for fruit.* This kind of work (or act) is called Sātvika.

यत्तु कामेप्सुना &c.

24. 'But that Act is declared Rājasa, which is done with desire-aim and egotism, and attended with great effort.'

Desire-aim=aiming or desiring for fruit, and attended with egotism (*ahaṅkāra*), or the self-love that one is *the* performer of the work; and also 'attended with great effort' or trouble. This kind of work is called Rājasa,—work which is done with the egotistic idea or conceit: 'What a work of enormous trouble this; it has by *me* been done' etc.

अनुबंधं &c.

25. 'That Act is called Tāmasa which, in daring, is undertaken from delusion, heedless of issues, loss and hurt.

1. Vide notes 1 and 2, p: 65.

Issues (*anubandha*)=the pain etc., which is a necessary concomitant of work.

Loss (*kshaya*) is the expenditure of money (etc.,) accruing from performing a work.

Hurt (*himsā*)=*injury* (trouble, annoyance, pain etc.,) that a work subjects creatures to.

Daring (*paurusha*)=the boast of the person to be able to carry a work on to completion.

A work done in such a heedless manner, *from delusion* (*moha*) or ignorance of the real Actor-ship of Parama-purusha, is called Tāmasa.

मुक्तसंगोऽनहंवादी &c.

26. 'He is called Sātvika-Actor who is attachment-free, boasts not of 'I-ness,' full of courage and zeal, unmoved by success or failure.'

Attachment-free=Exempt from attachment for fruit.

An-aham-vādi=who boasts not of self (=I-ness), as the agent, or who is devoid of the pride or love of self being agent (of an act).

Dhriti=Courage or fortitude, or the being able to bear up against all unavoidable sufferings incidental to the prosecution of a work undertaken.

Utsāha=Zeal, enthusiasm for effort, or the being enlivened with an active spirit for work.

And to be *unmoved whether success or failure* follow an action such as that of a war, or other acts such as earning money and other necessaries for prosecuting such a war. To be such an Actor is called Sātvika.

रागी &c.

27. 'That is Rājasa-Actor who is ambitious, fruit-seeking, niggardly, hurtful, impure, and enslaved by joy and grief.'

Ambitious (*rāgi*)=An eager desiring after fame, power honor, or distinction.

Fruit-seeking=expecting to reap the benefits of work done.

Niggardy (*lubdha*)=The being unwilling to incur expenditure demanded by a work.

Hurtful (*hims-ātmaka*)=The getting of a work done by subjecting others to cruelty.

Impure (*aśuchiḥ*)=The being destitute of (personal and other) holiness, a prerequisite for work.

And *a slave to joy and grief*, consequent on success or failure attending any work such as war;—such is the Rājasa-Actor.

अयुक्तः &c.

28. 'That is called Tāmasa-Actor, who is unqualified, vulgar, inert, wicked, deceitful, remiss, doleful and rancorous.'

Unqualified (*ayuktaḥ*)=The not having the requisite competency for performing a Śāstra-prescribed work.

Vulgar (*prākritaḥ*)=The not having letters or wisdom.

Inert (*stabdho*)=The being destitute of inclination to even begin a work.

Wicked (*śaṭhaḥ*)=The having a predilection for black magic such as sorcery.

Deceitful (*naikṛitiko*)=The character to impose on others.

Remiss (*alasaḥ*)=The being dilatory or lazily slack in a work undertaken.

Doleful (*vishādī*)=The being always most despondent or gloomy.

Rancorous (*dīrgha-sūtrī*)=The harbouring of deep and long vengeance against others towards whom, even witchcraft has been practised. Such a person is *tāmasa*-Actor.

Thus has the threefold character been described of the (1) *Knowledge* of work to be done, (2) *Act* that is to be done etc., (3) *the Actor* of the work (*vide., Stanza 19 ante*). And now the threefold character of Reason (*buddhi*) and Purpose (*dhṛiti*), the essentials for determining all truth and all aim, is described :

बुद्धेर्भेदं &c.

29. 'Listen Dhanañjaya ! to the distinction of Reason and Purpose made threefold by the Guṇas; —completely and severally to be described.'

Reason (*buddhi*)=the ratiocinative faculty, or the intelligence which wisely determines.

Purpose (*dhṛiti*)=The resolve, steadfastness or courage to stand any trial which may attend the prosecution of a work undertaken :

Hear the threefold distinctions of these rendered so by the Guṇas:—

प्रवृत्तिं च &c.

30. 'That is Sātvika-Reason, Pārtha ! which discerns action and inaction, duty and non-duty, fear and non-fear, bondage and release.'

Action or advance (*pravṛitti*)[1]=the Dharma (or method) to be observed for achieving material goods (*abhyudaya.*)

Inaction or retiring (*nivṛitti*[2])=the Dharma (or method) by which Moksha (release) is effectible.

Duty and non-duty (*kāry-ākārye*)=The knowing by a person of what may be done and what may be avoided, according to time, place and circumstances ; by a person

1. *Lit* : Circling forward=moving=action=outgoing impulses, or evolution.

2. *Lit :* Circling backward or inward = retiring=inaction = Ingoing tendencies, or involution.

who may have embraced either of the courses of *pravṛitti* or *nivṛitti*.

Fearand non-fear (*bhay-ābhaye*). Fear is that which is occasioned by infraction of Ṣāstra. Non-fear is that which is occasioned by observance of Ṣāstra.

Bondage (*bandha*)=the exact nature of Samsāra.

Release (*moksha*)=the exact nature of liberation therefrom (*i. e.*, from bondage).

The Sātvika-Reason is that which discriminates all this.

यया धर्ममधर्मं &c.

31. 'That is Rājasa-reason, Pārtha! which erroneously conceives Dharma and Adharma, duty and non-duty.'

That is Rājasa-Reason, which rightly discerns not between the two kinds of Dharma above mentioned (*i. e.*, *pravṛitti* and *nivṛitti*), and their opposites, Adharma; and which rightly discerns not what a person ought and ought not to do according to time, place, and circumstance.

अधर्मं &c.

32. 'That is Tāmasa-Reason, Pārtha! which enwrapped in gloom, understands all things pervertedly: Adharma as Dharma (etc).'

As for the Tāmasa-Reason, enveloped as it is in Tamas, it perceives all things contrariwise, such as mistaking Adharma (wrong) for Dharma (right); Dharma for Adharma or a fact for a figment; a fancy for a fact; a superior ideal for a base one; a base one for a superior ideal; and so on.

धृत्या यया &c.

33. 'That is Sātvikā-Purpose, Pārtha!,—that of unerring Yoga,—by which the energies of mind prāṇa and the senses are sustained.'

'That Purpose of unerring Yoga (concentratedness),

by the strength of which a person sustains all the energies of *manas* (mind), *prāṇa* (vitality), and the senses,' is the paraphrase. *Yogà* = The meditation on Bhagavān, which is the Means for release (*moksha*). This Yoga is the only efficacious one and should be done with singleness of purpose: (the *efficacy* consisting in the effecting of the highest beatific bliss for man, and *singleness* consisting in the discarding of all other fruits antagonistic to *moksha*, vide., *Tātparya-chandrika*).

Now, the mind, the vitality (or the organic life of the body), the senses and all acts of a person, to, as means, be made to be engrossed in the achievement of such a Yoga, is the Sātvika-Purpose or Will.

यया तु &c.

34. 'That is Rājasa-Purpose, Pārtha! by which,—from motives of attachment and fruit—,Dharma, pleasures and wealth are maintained.'

'That is Rājasa-Purpose or Will by which a person' who, longing for fruit, and who, on account of much attachment,—maintains, feeds or keeps alive such desires as virtue (*dharma*), pleasures (*kāma*), and wealth (*artha*) is the paraphrase.

Dharma, Kāma and Artha[1] figuratively stand for the means by which those ambitions are achieved, viz., the powers of mind, life, and the senses.

Fruit, aimed at, is only the fruit of these, viz: *Dharma Kāma* and *Artha* (*not Moksha of Stanza* 33).

So, that Purpose or Will is called Rājasa, which maintains or sustains the energies of the mind, life and the senses directing themselves to the achieval of the ends, viz: *Dharma, Kāma* and *Artha*.[1]

1. Read page 9 for explanation of *Dharma* &c.

यया स्वप्नं &c.

35. 'That is Tāmasa-Purpose, Pārtha! by which the fool doth not shake off slumber, dread, grief, despair and folly.'

Svapnam=slumber, or sleep.

Madam=folly arising from the enjoyment of objects. The fool or the ill-wise man (*durmedhāḥ*) does not hinder the mind and other life-forces in him dragging him into sleep and surrounding him with fancies. He abets them in their coursings in that direction.

The terms, dread, grief and despair symbolize the objects which cause these feelings.

The sustenance of the powers of the mind, life etc., which occupy themselves along these lines is the Rājasa-Purpose or Will.

सुखं त्विदानीं &c.

35½. 'Now listen from Me, Bharatarshabha![1] the three kinds of Happiness.'

All the aforesaid, Knowledge, Act, Actor etc., are with reference to, or to subserve the purpose of, obtaining Happiness. This is of a threefold complexion. Listen:

अभ्यासात् &c.

36. 'Where, one by habit delighteth, and the end of pain reacheth.'

That Happiness, by long habituation thereto, one gradually derives exquisite pleasure by, and finally reaches *the end of pain*=the termination of the pain of *samsāra*.

The same (Happiness) is now examined:—

यत्तदग्रे &c.

37. 'That is called Sātvika-Happiness, which at first as venom is, but nectar in the end;—spiringing from ātma-knowing serenity.'

1. *A nomole guerre* of Arjuna: 'The Bull of the Bharata-race.'

That Happiness, which by hard effort at the beginning of Yoga has to be achieved, and which by its singular nature has not yet been tasted; and therefore seems *like venom, i. e.*, painful. But *in the end*, or when by the strength of practice, its singular nature is experienced, it is like nectar.

And this Happiness *springs from ātma-knowing serenity*.

The mind or the understanding which concerns itself with ātma is ātma-knowing mind.

Serenity means the calmness which comes to this mind when all other objects (save ātma) have been divorced from its contemplation. From this divorcement arises the experience of ātma, and this experience is the Happiness which is like nectar; and this is called Sātvika-Happiness.

विषयेंद्रियसंयोगाद्यत् &c.

38. 'That is declared Rājasa-Happiness, which by contact of sense with object, is at first as nectar, but venom in the end.'

What, when enjoying objects by means of the senses, seems as nectar, but which *in the end*,—when no more relish or hunger remains for obtaining such sense-gratification, when it is realized too as a premium paid for infernum—, is felt as if a potion were taken of poison, that is said to be Rājasa-Happiness.

यदग्रे &c.

39. 'That is said to be Tāmasa-Happiness, which enthrals ātma, both in the beginning and the end; and which springs from sleep, sloth and listlessness.'

The beginning is during experience, *the end* is when the experience shows itself in results. Always it (this Happiness) enthrals ātma. Infatuation (*moha*) means the obscuration of things from appearing in their true lights.

Sleep etc., are causes of delusion even during the time

of enjoyment. The delusive character of sleep is self-evident.

Sloth (*ālasya*)=the languidness of sense-functions. When senses are dull, certainly dullness of intellect follows suite.

Heedlessness (*pramāda*) is inattention to work on hand. Here also the dullness of intellect is patent. Hence the delusive character of sloth and heedlessness as well, (like sleep). Hence this Happiness is of the Tāmasa-kind.

Thus it has been shown that both Rajas and Tamas are fit to be suppressed by the Moksha-aspirant, and Satvam acquired.

न तदस्ति &c.

40. 'No being exists either on earth, or above amid the Devas, exempt from these triple matter-born Guṇas.'

On earth=among men; *above* in the higher regions amongst the *Devas*=celestials. All from Brahmā down to the plant, there is not one creature which is free from these three qualities (guṇas), begotten of matter.

Thus, Tyāga—Renunciation—referred to in the Śruti: 'By Tyāga they obtain Immortality'[1], as the Means to Moksha, does not differ from what the term Sannyāsa signifies. Both mean Renunciation in the sense that works ought to be performed, but all idea of agentship therein (personality) should be sacrificed. Sacrifice (1) of fruit for work done (2), of the idea of arrogation of work to self, and (3) of one's own authorship of work, are to be realized by the reflection which sacrifices to, or ascribes to, Paramapurusha alone, all Authorship. This reflection is evoked under the dominating influence of Satva-guṇa alone. In order to apprise one that this Guṇa

1. *Taitt: Nārā*: X-21. 'Tyagena-ike Amṛtatvam-ānaśuḥ.'

is worthy of culture, the effects of the other Guṇas, Rajas and Tamas have also had to be dwelt upon.

And now, that complexion of work—as the Guṇas modify, so as to fit itself to the several spheres of life in which the natures and occupations of Brāhmaṇas etc., find expression—will be illustrated, in order to show that all work performed as means to Moksha is of the nature of worship to Paramapurusha, and to show that when work is performed in this view the fruition thereof becomes Himself the Goal:

ब्राह्मणक्षत्रियोर्वशां &c.

41. 'The duties, O Foe-harasser! of Brāhmaṇas, Kshatriyas, Vaiṣyas and Sūdras, are assigned according to the qualities born of (their) nature.'

Svabhāva=nature=own or inherent nature, of Brāhmaṇas, etc. This *nature* means the past Karma that has been the cause of determining the several births as Brāhmaṇa etc. The Guṇas, viz: Satvam etc., are born of this.

Of the Brāhmaṇa, the quality dominating is Satvam which supresses the qualities of Rajas and Tamas.

Of the Kshatriya, the quality dominating is Rajas, by suppressing the qualities of Satvam and Tamas.

Of the Vaiṣya, the quality slightly dominating is Tamas, by overpowering the qualities of Satvam and Rajas.

But of the Ṣūdra, the quality strongly regnant is Tamas, by eclipsing the qualities of Satvam and Rajas.

Duties, varying according to the qualities born of the natures of Brāhmaṇas etc., are assigned by the Ṣāstras; *i. e.*, the Ṣāstras define that such are the qualities possessed by the Brāhmaṇas etc., such the duties proper to their station, and such their occupations etc.

शमो दमस्तपः &c.

42. 'Restraint, governance, austerity, purity, forgiveness, and uprightness; knowledge, wisdom, faith;—these are duties native to Brāhmaṇas.'

Ṣama=Restraint=The Discipline of the outer senses.

Dama=Governance=The Discipline of the inner sense (=*antaḥ-karaṇa*=mind).

Tapas=Austerity=The denial or forbearing to indulge one's own appetites, and imposing on self bodily restrictions dictated by Ṣāstras.

Ṣaucham=Purity=The preparatory holiness required for discharging a Ṣāstra-ordained duty.

Kshānti=Forgiveness=The preserving the composure of the mind against provocation offered by other parties.

Ārjavam=Uprightness=The correct outward expression to others of what is thought of in the mind.

Jñānam[1]=Knowledge of the higher and lower Truths or Verities of the Kosmos.

Vijñānam[1]=Wisdom, or knowledge relating to the characteristics or attributes of these Verities.

Āstikyam=Faith=Implicit belief and trust in all the averments of the Vedas;—such that it remains impregnable against any attempt to shake it. This firm conviction consists (in the main) in the belief that:

'1. Vāsudeva is Bhagavān, the Purushottama, and Para-brahma.

2. He is Beyond all evil.

3. He is possessed of the countless Illustrious Attributes, such as Omniscience, Omnipotence etc., which are innate and transcendent.

1. *Cp. Tait: Up°*: VI-10 22. *Also* vijñāna &c.' *Muṇḍ: Up°*: III-2-6. 'Vedānta-

4. He is the Object of knowledge to be known by all the Vedāntas.[1]

5. He is the Sole Cause of the infinite Kosmos.

6. He is the Sole Prop of the infinite Kosmos.

7. He is the Sole Director of all Kosmic operations.

8. All Veda-enjoined duties are but various Modes of His worship.

9. And so worshipped, He confers on men, each according to the terms of his petition, their several wants such as Dharma, Artha, Kāma and Moksha.[2]

That such is the sense has already been evidenced by such Texts as: 'By all the Vedas, I am the Sole Object to be known': (*Gī*: XV-15); 'I am the Origin of all, from Me all moves': (*Gī*: X-8); 'In Me is all this woven': (*Gī*: VII-7); 'I am the Enjoyer of all Yajña and Tapas .....,knowing Me, Peace is attained': (*Gī*: V-29); 'There is nothing exists higher than Me, Dhanañjaya!: (*Gī*: VII-6½); 'Whoso knows Me, the Birthless, the Beginningless, and the great Lord of the Kosmos': (*Gī*: X-3); and further illustrated in such Texts as: 'Whence impulses of all beings are derived, by Whom all this is permeated, Him does man, worshipping by his act, gain.' (*Gī* XVIII-46).

Such are the duties proper to a Brāhmaṇa.

शौर्यं तेजो &c.

43. 'Bravery, fire, constancy, adroitness, and not retreating in battle, benevolence, and the nature to rule;—these are duties native to the Kshatriya.'

Śauryam = Bravery = The intrepid plunging into conflict.

1. 6p: *Kaṭh: Up°*: "Sarve Vedā yat-padam āmananti".

2. Read: p: 9. for an explanation of these terms.

Tejas=fire=The invincibility or irresistible front presented to others.

Dhṛitiḥ=Constancy=The perseverent carrying through any enterprize despite difficulties or hindrances.

Dākshyam=Adroitness=The ability in execution of all work.

Apalāyanam=Not running away from battle, albeit one is convinced of his death.

Dānam=Benevolence=The parting with one's own property for the benefit of others.

Īṣvarabhāva=Nature or capacity to govern others. All these are duties proper to a Kshatriya.

कृषिगोरक्ष्यवाणिज्यं &c.

44. 'Agriculture, cattle-tending, and commerce are duties native to a Vaiṣya. And service constitutes the duty native to a Sūdra.'

Kṛishi=Culture intended to produce crop.

Go-raksha=The protection of cattle.

Vaṇijyam=All those trading concerns consisting of buying and selling which bring in money.

These are duties proper to a Vaiṣya.

And acts of service to all these three classes constitute the duty proper to a Sūdra.

Thus in defining the duties, the necessary performance of Ṣāstra-enjoined acts such as Yajña etc., and the occupations of the Four Varṇas, have all been implied.

Yajñas etc., are certainly common to the Three Varṇas (Brāhmaṇa, Kshatriya and Vaiṣya). Ṣama, Dama etc., are also common to all the Three Varṇas, but being natural to and easily attained by, the Brāhmaṇa, by reason of Satvam being regnant in him, they were allotted to him as his characteristics proper; and not allotted to the Kshatriya and the Vaiṣya inasmuch as by reason of Rajas

and Tamas being uppermost in them, they (Ṣama) etc., are not easily attained by them.

As for the occupation of the Brāhmaṇa, it is to teach others to conduct Yajñas, to teach others Vedas, and receive gifts; the occupation of the Kshatriya is to rule the country; of the Vaiṣya, cultivation of land etc., as aforesaid; and of the Śūdra, to do all menial services necessary for the due discharge of duties apportioned to the three (above-stated) classes.

स्वे स्वे कर्मणि &c.

45. 'Each devoted to his own duty, man wins perfectness. How the devoted to his duty wins perfectness, listen.'

Every man devoted to his own duty obtains *Saṃsiddhi*= *Paramapada*=The final State of Perfection. How a man wins Paramapada, listen:

यतः प्रवृत्तिभूतानां &c.

46. 'Whence all beings evolve,' by Whom all this is pervaded, Him doth man, worshipping by his acts, attain.'

Man attains perfection, *i.e.*, attains Myself by My grace granted, when he worships Me as the Inner Soul abiding in Indra etc.,—Me, from whom all beings originate, move etc., and by Whom all this is pervaded. That everything originates from Me alone, and that by Me is all pervaded, has already been declared in such Stanzas as: 'I am the Origin as well as the End of all the Kosmos': (*Gī*: VII-6); 'There is naught else higher than I, Dha-'nañjaya!' (*Gī*: VII-7); 'By Me is all this Kosmos filled —by My subtle form': (*Gī*: IX-4); 'By Me the Super-

1. 'Activity' may also be used to translate *pravṛitti* or 'Potepy' meaning 'power for action' as contrasted with latency.

visor, matter begets all mutables and immutables' (*Gī*: IX-10); 'I am the Source of all, from Me all operates': (*Gī*: X-8), and so on.

श्रेयान्स्वधर्मो &c.

46½. 'Better one's own Dharma, (though) void of merit, than doing another's Dharma even though it be done excellently well.'

One's own Dharma is, as pointed out already, the sum of acts constituting My worship, fit for the person to observe, sacrificing all claims to agentship etc. Dharma or duty expressed in visible act (*karma-yoga*) conforming with the nature of the incorporeated person, comes to him easily. *Karma-yoga* is thus by nature *one's own Dharma* albeit it be destitute of merit. By *another's Dharma* is meant *Jñāna-Yoga* demanding the ability on his part to conquer the senses, and it is a Yoga which presupposes the conquest of all the senses. This Yoga being, besides, subject to dangers, *Karma-Yoga* is better, even though the former be performed excellently well on occasions.

Moreover it is shown :

स्वभावनियतं &c.

47. 'Doing work that by nature is appointed, one incurs not sin.'

To a being joined to matter, and endowed with senses, it is normality to act, inasmuch as his organs tend in that direction. Fulfilling acts so warranted, *no sin, i. e.*, samsāra is incurred, for to action, no danger is incidental. But *Jñāna-Yoga* is one which has to be achieved by first obtaining mastery over the senses, and is besides beset with dangers, dragging one to sin.

By showing that thus Karma-Path is better, the doctrine promulgated in the Third Lecture is now (corroboratively) noticed :

सहजं कर्म &c.

48. 'Let natural duty, Kaunteya!, though faulty, be not forsaken. Verily all endeavours are in faults swathed, like fire in smoke.'

Hence as act comes natural, easy of execution, and is beset with no dangers, let it be done though it be faulty and painful. The import is: 'Let even he who is competent for Jñāna-Yoga, follow the Path of Karma-Yoga. *Endeavours*, be they of Karma-Yoga or of Jñāna-Yoga, are all indeed surrounded with faults and pain. The difference however consists in that Karma-Yoga is easy and not beset with dangers, and Jñāna-Yoga is the reverse (in these respects).

असक्तबुद्धिः &c.

49. 'With Buddhi unfettered, with self subdued, and desires departed,—by Renunciation, doth one attain to high devotional consummation.'

Buddhi (*or intellect*) *unfettered*=unattached to fruits or anything.

Self subdued=mind, conquered.

Desires departed: because all claims of self being agent &c., are abdicated and transferred to Paramapurusha.

Renunciation=*Sannyāsa*, established to be the same as *Tyāga*,=Renunciation of fruit etc., but discharging duty as incumbent.

By this Renunciation, one attains to the supreme stage of devotional contemplation=*naishkarmya-siddhi-paramān*,=the stage of meditation (*dhyāna*) where the stilling of all sense-faculties is easily obtained, the end sought after by Jñāna-Yoga itself.

सिद्धिप्राप्तो &c.

50. 'Learn from Me in brief, Kaunteya! how the per-

fection-attained reaches Brahm[1], the culminating Goal of Knowledge.'

The perfection-attained=He who by ceaselessly practising Karma-Yoga has attained to the perfection of *dhyāna* or devotional contemplation.

Learn from Me briefly how, or by what conduct, such a person reaches Brahm :

Brahm (or soul) is described as that which is the High Goal or Aim of knowledge, or knowledge full of devotion.

बुद्ध्या &c.

51. 'With Buddhi made holy, with Manas firmly reined in ; with (sense) objects such as sound, resigned ; and with loves and hates rejected.;

विविक्तसेवी &c.

52. 'With solitude selected ; on light diet living; in speech, body and will governed; to Dhyāna-Yoga ever devoted, to dispassion wedded.;

अहंकार &c.

53. 'With ahaṅkāra, power, pride, lust, wrath and covetousness given up; from 'my-ness' freed ;—the man of peace is fitted for the state of Brahm.'

Buddhi made holy=The intellect or consciousness got to be occupied with subjects relating to ātma.

Manas firmly reined in: Ātma here means manas ; the feelings to be put in opposition to sense-wiles, and manas (or the mind) thus rendered fit for Yoga or contemplation.

Resigning pursuits such as the senses hanker after, *viz*:

1. Brahm here means the soul in agreement with that sense intended to be conveyed by the same term according in Stanza 53, following.

sound (=the ear-sense tempting the mind to hear songs etc),—means: keeping them at a distance;

It is these pursuits that occasion friendships and hostilities. Ceasing from those pursuits would thus be giving up *loves and hates*;

Seeking *solitude* is resorting to sequestered spots where one is aloof from all disturbances to meditation;

Light diet is moderate diet, between overloading and famishing.

Speech, body and mind, governed means directing them all towards meditation;

Ever devoted to Dhyāna-Yoga=Being daily engaged in Bhakti-Contemplation, till the day of departure;

Wedded to dispassion=Gradually increasing the aversion for all things other than ātma, by dwelling over their imperfections;

Ahaṇkāra=The love of self in what is not-self; or the mis-notion that apprehends what is not ātma as ātma;

Balam=Power of previous associations (*vāsanas*), which helps growth of *ahaṇkāra*;

Darpam=Pride or conceit that follows from *balam*, These and *lust, wrath* and *covetousness* should be laid aside.

Nir-mamaḥ=The being free from 'my-ness,' or the notion of possession in what is not one's own.

Peace=The serenity of bliss accruing from ātma-enjoyment; when a person so characterized practises *Dhyāna-Yoga* or God-contemplation (=*bhakti-yoga*), he is rendered fit for the state of Brahm; *i.e.*, he is entirely released from all bonds and realising the true nature of ātma, enters into its bliss.

ब्रह्मभूतः &c,

54. 'Become Brahm-like and clear-souled, he laments not and longs not; equal towards all beings, he doth attain to My love supreme.'

Brahma-bhūtaḥ=The realizing of ātma-nature as that which is characterized by infinite intelligence (*Jñāna* or consciousness), and essentially leige to Me. The essential, character of leigeship forsooth, was that which was posited in: 'But My other nature, higher than that, know' (*Gī*: VII-5).

Clear-souled (*prasannātma*)=Clearness of one's nature: meaning nature not rendred turbid by deeds of pain etc.[1]

Laments not=Save Myself, he has no grief as in relation to any other being. (His only grief is God-grief); nor has he *love* for anything else. (His only love is God-love).

Same or *equal to all beings*=An attitude of indifference towards every creature, save Myself; and thus not caring a straw for anything. *Supreme* (=*parā*-) *bhakti* for Me is attained.

Parā-bhakti, or supreme loving devotion is of the form of exquisite or rapturous bliss occasioned by (the soul's enjoyment of Me,—Me the Lord of all,—the Author of the drama of Kosmic evolutions, processions and dissolutions,—the Antithesis of all trace of evil,—the sole Depository of the boundless and superb multitude of Illustrious Attributes,—the Nectar-ocean of beauty,—the Śrī-united,—the Lotus-eyed,—and the soul's own Sovereign.

The fruit of this Love is declared:—

भक्त्या &c.

55. 'By Love, doth he full know, Who and What I am in truth; by it, after knowing Me in truth doth he enter into Me.'[2]

Who I am=Who I am in essence, and by essential attributes *what I am*=What I am by manifested attributes and manifested glories of the Universe.

1. That is deeds of sin and merit (*vide Tāt: Chan:*)

2. *Cp: Bh: Gī:* VIII-22; XI-54.

By Bhakti or Love, (*i. e.*, the emotional part of man's nature—which constitutes the subjectivity of the heart—employed in seeking out God), of this kind, one finds Me out in My true-Self. This knowledge or finding Me out means the obtaining of the vision of Myself as I am in essence, in essential attributes, properties and glories (such as that which Arjuna saw, described in the Eleventh Lecture). After this Vision, is the 'entering' into Me, *i. e.*, joining Me, borne aloft by the same intense Love.

Tatah='By it' means here *thereby* (not *there*)=by Bhakti, this constituting verily the Means by which the said 'entry' into Me, is in reality effected; this is testified to by what has been declared in the Stanza:

'But by Love, undivided, I am possible' (*Gī*: XI-54).

The fruition of such works as those of *nitya* and *naimittika*,—performed with fruits therefor resigned, etc., performed as but modes of worshipping Paramapurusha—, has now been told. That the same fruition attends the works of the *kāmya* kind—performed in the same manner—, is now declared:

सर्वकर्माण्यपि &c.

56. 'Doing all works, at all times, with trust reposed in Me, one, through My Grace, wins the eternal infinite State.'

All works: Not merely the *nitya* and the *naimittika* works but *all works* inclusive of those of the *kāmya* kind.

Trust reposed in Me= Accrediting Me with or-ascribing to Me all Authorship etc.

State=That which is reached (*padam*)= Goal=Myself. By doing *all works* (in the manner aforesaid) I am reached,—I who am Eternal (*śāsvata* in time) and Infinite (*avyaya*, in space).

Since it is so, therefore:

चेतसा &c.

57. 'In thought, dedicating all works to Me, be ever thoughtful of Me, wedded to Buddhi-Yoga.'

In thought=In the thought that ātma (soul) is Mine and under My guidance. In this wise was the sense of the term (*chetasā*) glossed in the Stanza :—

'With mind, ātma-absorbed, rest all works in Me' (*Gī*: III-30).

Dedicating works=Offering up to Me everything in relation to works, whether it be the Authorship (of the works) or the worshipped objects (of the works, *viz*; Indra etc.)

Thoughtful of Me (*mat-paraḥ*)=Considering Myself thy Goal and as thy Fruit, and doing all works from this point of view. This constitutes *Buddhi-Yoga* or the Religion of Wisdom, in which ever do rest.

मच्चित्तः &c.

57½. 'Heart set on Me, thou shalt, by My Grace, overcome all obstacles.'

With heart (*chitta* or thoughts) placed on Me, (or thy heart given to Me), thou shalt engage in all acts; and by My Grace sole, all samsāra-obstacles shalt thou cross.

अथ चेत्त्वमहंकारात् &c.

58. 'But if from egotism thou wilt not heed (Me) thou wilt perish.'

Egotism (ahaṅkāra)=the notion of selfness: *I* know well what is proper to be done and what is not.' If from such notion thou wilt pay no heed to Me, thou wilt become a ruined person. For verily no one except Myself, amongst the infinity of creatures, is a knower of what is proper, or not, to be done; nor is there (amongst them) a Governor like Myself.

यदहंकारमाश्रित्य &c.

59. 'If by embracing egotism, thou resolvest: 'I will not fight,' that resolve of thine shall be vain ; (for) nature will impel thee.'

Egotism (ahaṇkàra) = The notion of self-ness or freedom in deciding for oneself what is good and what is bad.

If by assuming this independence, thou shouldst determine to thyself: 'I will not fight', in disregard of My Mandate (to the contrary), thy independent resolve shall prove to be a failure, inasmuch as thy nature (*prakṛiti*) will compel thee to the combat; for thy nature will govern thee usurping My place, because thou ownest Me not.

The same (subject) is amplified :

स्वभावजेन &c.

60. 'Bound (as thou art) Kaunteya! by thy own nature-born act, despite, in thy folly, not wishing to do the act, thou wilt yet do it even against thy will.'

Nature-born act: It is the natural tendency of the Kshatriya to be heroically predisposed. In case, thou desirest not fight, out of some misnotion, this heroic nature of thine shall however exercise such power over thee, as to compel thee to plunge into fight even against thy own will; when thou wilt find thou art unable to withstand the sting of vituperation by others.

Moha = misnotion = ignorance.

Indeed, the totality of creatures are ordered forth by Me, the Lord of all, to follow the ways of matter, in the manner determined by past Karma :

ईश्वरः &c.

61. 'Iṣvara, Arjuna! sits in the heart-region of all

beings, borne (as it were) on a machine, spinning them by His māyā.'[1]

Īṣvara = The all-powerfull Ruling Lord, Vāsudeva.

Hṛid-deṣe = The region or cavity of the heart, which is the source of all intelligence or consciousness, the basis of all active (*pravṛitti*) and passive (*nivṛitti*) energies of man.

The Lord has taken up His abode here. To do what? He Himself makes the machine, called the body,—the body with limbs and senses, etc., moulded out of matter-stuff; the creatures are made to ride this machine and whirled round in it by His *māyā*, the māyā that is full of the guṇas, satvam etc. The creatures are made to spin in this machine consistently with the guṇas (for which they are predisposedly born). This import was already expressed in the Stanzas: 'And I am infixed in the hearts of all; from Me is memory, knowledge and (its) forfeiture' (*Gī*: XV-15). 'From Me does all operate' (*Gī*: X-8). Ṣrutis also, as the following, proclaim likewise: 'Who, seatedin ātma etc.[2]

The way to get rid of this māyā is explained:

तमेव शरणं &c.

62. 'With all the soul, Bhārata! seek Him as (thy) Refuge. By his Grace shalt thou attain to supreme peace, and eternal state.'

Such being the case (referring to Stanza 61 *ante*), with all thy soul (or being), fly for Refuge to Him,—Him the Governor of all,—Him Who governs thee by saying: 'Do thus etc,'—Him, indeed who out of love for his creatures has condescended even to become thy Charioteer.

Seek Him as Refuge = Follow Him or His directions in every way; *i. e.*, carry out all His injunctions such as prosecuting the (impending) war etc., as, even when thou

1. Magic, Marvellous or Mysterious Power of the Almighty, vide., Commy to VII-14.

2. *Bri: Up°*: V-7-22. 'Yaātmanū &c.,' (डा. प. ब्रा ?

willest otherwise, thou will find thyself unable to carry out thy mind prompted as thou wilt be,— ignorant as thou art, —by his māyā; and that will lead to thy perishment. Obedience to Him, on the other hand, shall by His grace, procure for thee *supreme peace*, or cessation of all karma-bonds, and also *Eternal State* or the Immortal Empyrean.

Śrutis by the hundred declare thus:

'That is Vishṇu's exalted Empyrean, which Saints ever see'[1]

'Verily do they, become meritorious, reach Heaven, where the Devas Sādhyas dwell.'[2]

'Where the archaic first-born Rishis (are).'[3]

'Which is hidden away beyond the material heaven.'[4]

'Who, in the Supreme Heaven, is the Lord of Kosmos'[5]

'Now, that Divine Light which shines above this'[6]

'He reaches the End of the journey (viz;) Vishṇu's Superb Empyrean'[7] etc.

इति ते &c.

63. 'Thus is wisdom taught thee by Me,—the mystery of mysteries; reflect on it all and act as thou wilt.'

Wisdom=(*jñānam*), wisdom that is to be indispensably acquired by the moksha-aspirant,—wisdom which is more secret than all that is secret,—wisdom concerning (1) *Karma-Yoga* (2) *Jñāna-Yoga* and (3) *Bhakti-Yoga*.

Reflect etc=Examine them all well and then act as may harmonize with thy wish; *i. e.*, use thy choice and elect any of them, *Karma-Yoga*, *Jñāna-Yoga* or *Bhakti-Yoga*.

1. *Tait: Sāmh*: I-3-6 and IV-2-9: 'Tad Vishṇoh &c.,'
2. *Tait: Ārāṇ*: III-12: 'Teha nakam &c.,'
3. *Tait: Samh*: IV-7-13: 'Yatra ṛishayaḥ.'
4. *Tait: Nārā: Up°*: X-21: Parena nakam &c.,'
5. *Tait: Brāh*: II-8-9: 'Yoasya &c.,'
6. *Chh: Up°*: III-13-7: 'Atha yad atah &c.,'
7. *Kath: Up°*: I-3-9: 'So adhvanah &c.,'

सर्वगुह्यतमं &c.

64. 'Hearken again to My Supreme Word, the most secret of all as thou art to Me, precious and beloved. So I will tell what is good for thee.'

Among these three Paths, *Bhakti-Yoga* is pre-eminent, and hence it is the most secret, as declared already in: 'To thee, who art devoid of malice, I shall disclose this the profoundest secret etc.,' (*Gī*: IX-1).

Again do thou hear My Word Supreme concerning this topic. Because thou art dear to Me and attached to Me, I tell thee what is for thy good.

मन्मना भव &c.

65. 'Be thou of My thought, be My lover, My worshipper; do thou prostrate to Me. To Myself thou wilt come. In troth I promise (this) unto thee; (for) thou art sweet unto Me.'[1]

Manmanā bhava='Be thou etc.,' expresses a Divine Command embodied in such Vedānta texts as:

'This Transcendent Purusha, of the radiance of the Sun, Who is beyond *tamas* (matter), I know by meditation. Knowing Him thus, one becomes here immortal. There exists no other Road for Immortality.'[2]

Be thou of My thought: is with reference to one's thought being of that kind which is implied by such expressions as *vedana, dhyāna, upāsana* etc., signifying an unbroken succession of memory, intensely made vivid, so much so as to approach the reality of a sensible experience; and this joined to deep devotion,—all directed to Me (as the Subject of this meditation.)

Mad-bhaktaḥ=My lover; inasmuch as I am to thee dear,

1. Cp: Krishṇa giving this assurance to Draupadi: 'Dyauḥ patet, pṛithivi siryet, himavan śakati bhavet śushyet toyanidhiḥ Krishne! na me mogham vacho Chavet.'

2. *Tait: Aran:* III-12: 'Vedāham etam etc.'

make thy constant thought (or meditation) of Me intensely loving, (or full of the exuberance of thy emotional mature.)

Mad-yāji=My worshipper. Yajana=pūjana=ārādhanam=worship (and therefore not a mere dry formal observance of ceremonial ritual such as Jyotishṭhoma,—*Tāt-chan.*) 'My worshipper,' should be read with 'My lover', implying that the worship or services rendered to Me should be full of love. Worship means the carrying out of the entire round of services which are incumbent on a liege (to his Sovereign and Master).

Mām namas-kuru:, namas=namanam=bending, implying the utmost attitude of reverence, love and humility to Me. *Prastrate to Me* is thus not a mere physical genuflexion; but the physical is to constitute outwardly the sincere expression of the love etc., felt within,—*Iāt-chan*).

If thy conduct be like this, then wilt thou come to Myself. This is a Truth of which I give thee assurance; about which I make thee promise. It is not to be interpreted as a mere hollow persuasion addressed to thee, by reason that thou art My beloved. Was it not already statedthus?: I am verily dear to the wise, and he too is dear to Me.' (*Gi*: VII-17).

Where there is in his heart much love for Me, much love on My part there is for him; so much so that I should hardly bear separation from him; and therefore will join him to Myself. 'Thou shalt come to Myself': is then Truth, and nothing but Truth, for which I pledge and vouch in the most positive manner.

सर्वधर्मान्परि &c.

66. 'Renouncing all Dharmas, hold Me as thy Sole Refuge. I will deliver thee from all sins. Grieve not.'[1]

1. Cp: Matt: IX-2. 'Son, be of good cheer, thy sins be forgiven thee' This verse is known as the *Charama-śloka*, or the quintessence of Bhagavad-Gīta-teaching. This verse constitutes one of the Three Rahasyas or Mysteries of the Viśishtādvaitis, and voluminous Commentaries have been written thereon. Rāmānuja gives here the ordinary interpretation mean-

All Dharmas=All the Paths of Rightousness inculcated in BHAGAVAD-GĪTĀ as Means to Moksha, *viz*: Karma-yoga, Jñāna-yoga and Bhakti-Yoga.

Renouncing=The practising of these Means as Modes of My worship, and in love; but entirely renouncing or relinquishing,—as explained above (*vide* Commentary to stanza 4)—(1) the fruit thereof (*phala-tyāga*) (2) the personal ownership of act, (*karma-tyāga*) and (3) personal authorship of act (*kartṛitva-tyāga*);

Hold Me= Adopt Me i. e., reflect that I am solely The Actor, the Worthy of worship, the End. (=the Worthy of acquisition) and the Means.

That this is the kind of Renunciation, the Ṣāstras warrant, was emphatically asseverated in the opening of this Lecture, in the following manner:—

'Hear from Me, O Bharata-Best! the truth about this Tyāga (Renunciation). Verily, Renunciation, O Tiger of men! is distinguished as three-fold. (*Gī*: XVIII-4).

'That is deemed Sātvika-Renunciation, where attachment, as also fruit, is renounced. (*Gī*: XVIII-9).

'Verily for one housed in a body, to desert work wholesale is not possible; but he is called the Renouncer who renounces the fruit of work. (*Gī*:XVIII-11).

I will from all sins deliver thee: If thou behavest thyself in the manner explained, I will deliver thee from all the sins of omission and of commission, cumulated in the long immemorial past,—sins which stand as a bar against thy reaching Me. Grieve not.' Another interpretation is this.

Ṣri Bhagavān consoles Arjuna in his griefs which may be supposed to be caused by the reflection that *Bhakti-*

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ing '*Bhakti*', whereas a higher interpretation is '*Prapatti*'. An attempt will be made to elucidate this subject in my Second Volume; but in the meanwhile, the Reader is referred to the most valuable Table appended at the end of this work, where he can generally gather some account as to how '*Prapatti*' differs from '*Bhakti*'.

Yoga is one which has to be practised by a person whose sins have (first) entirely ceased and who dearly loves the Lord, but the sins that obstruct at the very outset of the undertaking of Bhakti-Yoga are endless, and it is impossible to exhaust them by expiatory duties occupying but a short duration, and hence Arjuna reflected on his unfitness to launch on Bhakti-Yoga, and cried out in his helplessness. To console Arjuna in this predicament, the Lord may be understood to have counselled him thus :—'The endless sins hoarded up in the long past are barriers to Bhakti-Yoga being commenced ; and to perform, in the short time thou livest, all the expiatory ceremonies prescribed as appropriate to the several kinds of sins committed, such as Kṛicchra, Chāndrāyaṇa, Kūṣmāṇḍa, Vaiṣvānara, Vrātapati, Pavitreshti, Trivṛit, Agniṣṭhoma, *et hoc*,[1]—ceremonies these, of various kinds, countless, and difficult of performance—is out of the question. Therefore give up these Dharmas (of duties otherwise incumbent), and adopt Me in lieu thereof, so as to enable thee to launch on Bhakti-Yoga,—adopt Me, Sole,—Me the Most Merciful,—Me, the Asylum of the Kosmos, demanding no price whatever for admission,—Me, the Ocean of compassion for those who depend on Me.'

If thou comest to Me thus, I will untrammel thee from all the fetters of the sins described, which obstruct thy embarking on Bhakti-Yoga.

इदं ते &c.

67. 'This to thee. It is not to be revealed to the non-austere, to the loveless ; not to the undutiful, and never to him who hateth Me'.

This to thee=This Science, the most esoteric that I have divulged to thee.

1. Vide note 2, p. 158.

Atapaskāya=To one who does not undergo rigid austerities, this Science ought not to be disclosed.

Abhaktāya=To him who has no love for thee, the teller (of the science,)—nor for Me. Even if one should undergo the tests (of discipleship), but if he is destitute of love, he ought not to be initiated (into this Secret).

A-suśrūshave=Undutiful. This means that even if one has love, but if he does not show discipular homage (=*śusrūsha*=reverential services to Teacher etc.,) he ought not to be trusted with the Secret.

And never to him who hâteth Me; *i. e.*, to him who mockingly vilifies Me whenever he happens to hear about My nature, about My greatness, about my attributes (etc).

The difference of case employed, or changing from the ablative form (*a-tapaskāya*, *a-bhaktāya etc*)., to nominative form (*Yo mām etc.*,) is to accentuate the despicable character of the latter person since it is he who hates more than the non-austere, or the non-loving etc (the former).

य इदं &c.

68. 'Whoso will proclaim this Great Secret among My lovers, will love Me deeply and doubtless reach Myself.'

He who will make an exposition of this High Mystery among My lovers, will have his own love for Me multiplied, and he will come to Myself. Of this, there is no doubt.

न च तस्मान्मनुष्येषु &c.

69. 'There is not one among mankind who does Me dearer service than he; nor shall there be on earth any one dearer to Me than he.'

There has not been in the past one man in all mankind, who has done to Me dearer service than he, and one such

is not going to be in the future. The reference in this verse to those outside the God-lovers, is with the object of strongly placing them in contrast (with the Lovers). The exposure of the wicked is more imperious than the laudation of the good in as much as the former are most despicable.

अध्येष्यते &c.

70. 'Whoso, furthermore, will recite this Pious Discourse between us, I shall consider Myself paid by him the wisdom-sacrifice. Such is My mind.'

My *mind* or will is this, that whoso will rehearse our conversation brimming with (righteousness), I shall consider Myself served by him with a Sacrifice (*Yajña*)—the *wisdom-sacrifice*, consisting in the rehearsal of this our Conversation.

The *wisdom-sacrifice* is that which is inculcated in this Conversation. The mere recital is tantamount to having made a sacrifice to Me.

श्रद्धावान् &c.

71. 'And whoso man, in faith, and exempt from envy, even hears (it), he also is released and shall reach the Blessed Abodes of the Righteous.'

The mere hearing of our discourse by one of faith, by one from malice free, is enough. It will deliver him from the sins obstructing him in the pursuit of Bhakti-Yoga. He will join the ranks of My *Bhaktas* (God-lovers) dwelling in the Blessed Regions.

कच्चिदेतच्छ्रुतं &c.

72. 'Has this been heard by thee, Pārtha! with one-pointed mind?' Has thy ignorance-bred folly, Dhanañjaya! vanished?

Has this Exposition (of Spiritual Doctrines) made by Me been heard by thee with close attention?

Ignorance-bred folly = Ignorance or want of wisdom making thee fatuous enough so as to make thee say: 'I will not fight' (*Bh: Gi.* II-9).

Arjuna now exclaimed :

नष्टो मोहः &c.

73. By Thy Grace, Achyuta! infatuation has left me and wisdom has been gained. I now sit with all doubts dispelled. I am settled. I will do Thy bidding.'

Moha = Infatuation, illusion or folly ; means the obfuscation of true knowledge (*viparīt-ajñāna*), or perverted knowledge. By Thy Grace, this has vanished.

Smṛiti = Wisdom or enlightenment concerning the true nature of spiritual verities (*tatvam*). And this has been obtained by me by Thy Grace alone.

Moha or Infatuation is the love of self that is misplaced in not-self, or matter. It is the conceiving of the Kosmos of Sentients (*chit*) and Insentients (*achit*), which constitute Paramapurusha's body—whose Soul He is—as not so constituted and not so Ensouled. It (*Moha*) is also the misconception of the nature of karma, *nitya* and *naimittika*, as if it led to bondage instead of its being the Mode of Paramapurusha's Worship and the Means of reaching Him.

Smṛiti or *Jñānā* or wisdom consists in knowing that ātma is distinct from matter ; is different in nature from matter; is essentially intelligent; is leige to Paramapurusha; and is solely under His direction. It also consists in knowing that Paramapurusha is the Dramatist of the Infinite Kosmos's origination, duration and dissolution ; He is the Antithesis of all evil ; He is essentially Blessed ; He the mighty Ocean of such Illustrious Attributes as Omniscience, Omnipotence, Empire, Power, Energy, Lustre etc ; Who is called Parabrahm. It also consists in knowing that Thou, Vāsudeva, art Paramapurusha ; art

He Who is knowable by the Vedāntas, Who is to be reached by Love Devotional—known as Bhakti, Bhakti being culturable by the ātma-qualities such as external and internal restraints (*śama* and *dama*), overcoming barriers in the way of discharging the *naitya* and *naimittika* duties solely intended as acts done to endear oneself to Parama-purusha,—a Love which is developed by the possessing of the knowledge of higher and lower Truths (*tatvas*)—and reducing such knowledge to daily practice.

Hence I am freed from doubts, and I am relieved from all the grief that perverted knowledge begets,—perverted knowledge bred by wrong ideas of relationship, friendship, and pity (I was wont to entertain towards such persons as Bhīshma, Duryodhana etc). But I am now freed from such doubts; I am now settled. I will immediately put into execution Thy bidding such as engaging in war etc., *i. e.*, I will, without further ado, go to war at once (thus loyally and without question carrying out they Divine Dispensation or without allowing my Individual will to arrest the harmonious course of Thy own High Universal Will.)

Sañjaya (now) addressed Dhṛitarāshtra who had questioned him as to what his own sons (the Kauravas) and the Pāṇḍavas were going to enact in the (impending) war:

इत्यहं वासुदेवस्य &c.

74. Thus did I hear the discourse between Vāsudeva and the highly wise Pārtha, so wondrous as to set the hairs athrill.

Vāsudeva=The son of Vasudeva (showing how the Divine condescends to man hiding Its Divinity by the very mask of humility and fleshly form to which mankind is accustomed).

Pārtha=(Arjuna), the son of His(Vāsudeva's) paternal aunt (implying how dearly the Divine loves all its creation.)

Mahātma=(Lit: Great-Souled): is adjectival to Arjuna meaning, 'one who is eminently wise,' inasmuch as he has betaken himself to His (Vasudeva's) Foot-Pair as his Rest.

Thus did I hear, etc = I gathered this conversation—so wondrous as to set the hairs athrill—just as it passed (between the interlocutors).

व्यासप्रसादात् &c.

75. What, direct by Kṛishṇa Himself—the Lord of Yoga,—was narrated, that most Mysterious and Exalted Yoga, I did, by Vyāsa's blessings, hear.

By Vyāsa's blessings = By Vyāsa's grace, obtaining the divine (or spiritual) eyes and ears.[1]

That or the Mystery known by the denomination of Yoga:

The Lord of Yoga (*Yogeśvara*): The Lord, Who is the Treasury of Wisdom, Prowess, Empire, Energy and Power,[2]—*LORD KRISHNA.*

What He (Kṛishṇa) in person did discourse, I directly heard (by means of the boon of the clairaudient faculty conferred on me by Vyāsa for the time being).

राजन्संस्मृत्य &c.

76. More and more do I joy, King! the oftener and oftener I recollect this Marvellous and Holy Colloquy between Keśava and Arjuna.

Inasmuch as this wondrous and sanctifying Dialogue between Keṣava and Arjuna was directly (through the power of distant hearing) heard by me, my joy, the more passes measure, the more I bring it (Dialogue) to my memory.

1. These are the preternatural faculties of clairvoyance and clair-audience developed in adepts etc.

2. *Vide* verses 6 and 18, Bk. X, where 'Yoga' was explained by Rāmānuja as meaning the 'union' of divine attributes with Divinity (=the God of Perfect Qualities).

तच्च सम्स्मृत्य &c.

77. And that,—Hari's most Miraculous Figure[1]—
strikes me, Great King! with astonishment,
the more I recall (it); and again and again
do I exult.

That (kosmic) *Figure* (or Form) of Hari, the most glorious (or godly=*aiśvaram*), and marvellous, which was revealed to Arjuna,[1] and which I gazed on (with the celestial eye). The more and more I recall it (in my thought) the more filled with rapturous transport I do become. So becoming, I again marvel (at that strange Transcendental Spectacle). Marvelling, I again am transported with delight.

Why expatiate on this topic?

यत्र योगेश्वरः &c.

78. (In short), I trow that where there dwells Yoga's
Lord, Kṛishṇa, (and) where the bow-bearer
Pārtha, there shall eternally dwell Fortune and
Victory, Power and Virtue.

Yogeśvara=*Yoga's Lord i. e*, The Lord or Designer of all the various dispensations or combinations (*yoga*) appropriate to the singular natures characteristic of the sum of Sentient and Insentient existences,—Superior and Inferior—composing the Universe); the Lord, to Whose Will is subject the diversities of all existences—save Himself—consisting in their several essential natures; in (their periods of) duration; &c., and in (their) modes of operation.

Kṛishṇa=The son of Vasudeva.

(*And*) *where the bow-bearer*[2] *Pārtha*, (dwells); the son of

1. The Form displayed to Arjuna in the manner described in Book XI.

2. Indicating that Arjuna is now ready to do the Lord's bidding, contrasting with his unwillingness shown before (read *Bhs Gi*: 1-47).

His (Kṛishṇa's) paternal-aunt—whose sole Refuge is His Foot-Couple.[1]

(Where these Personages dwell, or read, heard or spoken of, together,[2]) there do ever (or permanently) dwell Fortune (*śrīḥ*), Victory (*vijaya*), Power (or Prosperity, *bhūti*) and Virtue (or Law or Righteousness, *nīti*).

OM TAT SAT.

Thus closes the Eighteenth Discourse
Named *Moksh-opadeśa-Yoga,*
or
The Book of the Teaching of Salvation,
With *Śrī Rāmānuja's Commentary thereon,*
In the Science of *Yoga,*
In the Gnosis of the *Upanishads*
Or the Chants of *Śrī Bhagavān,*
The *Bhagavad-Gītā.*

BOW TO BLEST RĀMĀNUJA.

1. Shows that Refuge in God is the cardinal virtue that God recognizes, not mere consanguinity.

2. Esoterically, these personages are Nārāyaṇa and Nara, dwelling together as Teacher and Pupil in eternal companionship. Doubtless connected with Nerens and Nerieds (vide G. P. Tiele's Outlines of Ancient Religions, P. 148).

BHAGAVAD-GĪTĀ: LECTURE XVIII.

Soteriology or the several Means of Salvation, referred to by the Term *Dharma* in XVIII-66, exhibited in a Tabular Form. The meanses according to this Table are so comprehensive in their character that every religion finds its place in one or more of them.

THE SEVERAL MEANS OF SALVATION

A (*Upāya* or *Dharma*)

- Work or Active virtue **B** (*Karma*)
- Knowledge **C** (*Jñāna*)
  - Soul-knowledge
  - God-knowledge
  - God-knowledge, through Soul-knowledge.
    - **E**[1] Knowledge obtained by study (*Śabda-brahma* or *Āgāmaja*)
    - **E**[2] Knowledge by experience (*Para-brahma* or *Vivekaja*)
- God-Love **D** (*Bhakti*)
  - Incessant Loving Meditation of God, in His Essence, Attributes, Symbols of Power and Grace, and Images. Meditations: either concrete or abstract.
- Resignation or God's Grace **F** (*Prapatti*)
  - Impatient Resignation **G** (*Ārta-prapatti*)
  - Patient Resignation **H** (*Dṛipta-prapatti*).
- Teacher's or Saviour's Grace (*Ächāryābhimāna*) or (*Guru-kṛipā*)
  - **I** Grace sought and obtained (*Svagata-svīkāra*)
  - **J** Grace coming of its own accord. (*Paragata-svīkāra*)

- Sacrifices (*Yajña*)
- Gifts (*Dāna*)
- Austerity (*Tapas*)
- Prayers (*Sandhyā-vandana*)
- The Five Sacrifices (*Pañcha-Mahāyajna*)
- Fire-ceremony (*Agnihotrā*)
- Pilgrimages (*Tīrtha-yātra*)
- Holy-Place-living (*Punya-kshetra-vāsa*)
- Small Penances (*Kṛicchra*)
- Fasts etc. (*Chāndrāyaṇa*)

- Holy-bathings (*Punya-nadī-snāna*)
- Solemn Vows (*Vrata*)
- Holy-Eating (*Yajña-śesha*)
- Holy-Reading (*Śāstr-ābhyāsa*)
- Holy-feasting (*Samārādhana*)
- Holy offerings to Manes, Gods etc. (*Tarpaṇa*)
- etc.

EXPLANATIONS.

A. Spiritual knowledge consists of Five Elements:—(1) Soul-nature *(sva-svarūpa)*; (2) God-nature *(para-svarūpa)*; (3) End sought *(purushārtha-svarūpa)*; (4) Means *(upāya-svarūpa)*; (5) Obstacles *(virodhi-svarūpa)*. Of these the table (overleaf) concerns itself with (4) *Upāya*. For information, on (1), (2), (3), & (5), read Śri Yogi Pārthasārathi Aiyangār's '*Five Topics*:' *Hinduism*.

B. Is ancillary or complementary to *Jñāna* (**C**).

C. Includes Yoga or Psychic Developments of man, or mental spiritual Discipline consisting of the seven-fold elements of *Yama, Niyama, Prāṇāyāma, Pratyāhāra, Dhāraṇā*, and *Dhyana* culminating in *Samādhi* (vide; *Pātañjala-Yoga-Sūtra*). (**B**) and (**C**) are ancillary to **D**.

D. About concrete *(sālambana)* and abstract *(nirālambana)* Ways of God-meditation, vide, *Vishṇu-Purāṇa*, VI (*aṃśa*), 5, 6 & 7 *(adhyāyas)*; and *Śri Bhāgavata* XI. (*skandha*), 14 (*adhyāya*). To a *bhakta*, all sins are remitted except that which has begun to work, and which may require a number of incarnations before it is exhausted (Vide **G** and **H**.)

E_1. E_2. About knowledge by faith, and knowledge by actual realization or verification, read *Vishṇu Purāṇa* VI-5-61 & 65. (E_1) is stepping-stone to (E_2). E_1 is intellectual assent, E_2 is actual perception, of Spiritual Truth,

F. This is unconditionally surrendering oneself into the hands of God. or complete resignation in the spirit of the following verses:—

"Thy way, not mine O lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best:
Winding or stright, it leads
Right onward to thy rest.

I dare not choose my lot;
I would not if I might:
Choose thou for me, my God
So shall I walk aright.

The Kingdom that I seek
Is thine; so let the way
That leads to it be Thine,
Else I must surely stray.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill.

Not mine, not mine the choice,
In things or great or small;
Be Thou my Guide, my Strength
My Wisdom and my All."

G. In this case, the *ārta-prapanna* finds his present life so intolerable that he seeks for immediate salvation by death. And therefore in his case, all the two kinds of karma in force [*abhyupagata-prārabdha*] and karma in waiting [*Abhyupāgata-prārabdha*] are at once remitted, and the soul accepted for Eternal Blessedness.

H. In this case, the *dṛipta-prapanna* finds his present life bearable, and awaits for salvation until after death comes in the natural course of events; and the present incarnation is the last to this soul as contradistinguished from the *bhakta* (*vide*, **D**). Christianity teaches this case. Also Mahommedanism.

I. This is the case of souls seeking out a Saviour, to mediate between them and God.

J. This is the case of souls being sought out by God-sent Messengers or Saviours like *Lakshmi* (the Universal Mother and Mediatrix), *Ālvārs* and *Āchāryas* like *Śrī Rāmānuja*, *Christ*, *Mahomet* etc.

I & **J** are hinted in *Gītā* IV-34: "*Tad-viddhi*" &c.

B to **H** are Salvation-seekers directly with God. And it is left to God to save them or dispose of them otherwise as He may will. But **I** and **J** are, by reason of their Salvation-seeking indirectly, or through God-sent Saviours, necessarily saved, and God can never dispose of them otherwise, than save, by keeping them in bondage etc. For God's *will to save* through His own will-sent Commissioners, is non-alterable, when such Commissioners execute their mission by bringing to souls God's Feet.

CORRIGENDA.

Page.	Line from Top.	For,	Read.
15	11	Narrat	Narrate
25	14	लयत्ता	लब्धा
29	14	in the knowledge	the knowledge
33	33	emphasizes	emphasize
37	33 1st col :	Viṣiṣhtādvaita	Viṣishtādvaita
,,	20, 2nd col :	Ṣāṣira	Ṣāstra
,,	28 2nd col :	Smriti	Smṛiti
38	19-20	is *eternal*	*eternal*
39	19	knoledge	knowledge
,,	34 1st col :	*Brahm* to for	*Brahm* for
40	11	in the, case	in the case
47	18	them	it
48	32 2nd col :	tan	tau
52	21	*concept*	*a concept*
55	32 1st col :	anter tvayia	antarā tvayi
57	11	go.'	go.'2
62	11	eflort	effort
64	8	whenall	when all
66	34	him	
68	10	of them.	of them,
73	19	questinos	questions
76	17	objects	objects,
78	17	aganist	against
82	19	*mamāḥ*	*mamah*
83	12	setted	settled
88	24-	shines	shine
89	26 1st col :	Ṣokau	ṣokau
90	34	*Katrh*	*Kaṭh*
91	32	लोकेश्मि	लेकेऽ स्मि
92	29	*Karma-yoga*	*Karma-yoga*(Work-Path.)
98	8	Sāstra	Ṣāstra.
,,	13	*prayojna*	*prayojana*
103	32 1st col :	is	as
109	33 2nd col :	General	Geneal :
120	30	*Nashtah*	*Nashṭah.*
129	4	cycles births	cycles ot births

Page.	Line from Top.	For,	Read.
130	4	cycles births	cycles of births
138	15	add	and
139	35	*Ṣandilya*	*Ṣāndilya*
140	14	taking, birth	taking birth,
148	15	bounds	bonds
149	7	*a-karma)*	*(a-karṁa)*
,,	18-19	in the consists	consists in the
,,	29 2nd col:	Selffsh	selfish
150	Top	Bhagad	Bhagavad
,,	Top	Lect. VI	Lect. IV
,,	25	on	upon
151	31	Introduction	a Second Volume
153	9	*prakṛitī*	*prakṛiti*
,,	22	herc	here
154	21	*Dvandv-āt tah*	*Dvandv-ātītah*
,,	31 1st col.	*handrika*	*chandrika*
154	,, 2nd col:	*Bhāgavāta*	*Bhāgavata.*
155	25	maternal	material
157	27 2nd Col:	*none*	*non*
158	For page	581	158
160	32 2nd col:	ends	(ends
162	1	complete	All complete
163	5	demeanour:	demeanour,
164	14	ātma,	ātma—
166	18	सं न्यस्यस्त	संन्यस्त
169	17	*bings*	*brings*
172	7	ष्णा	ष्णा
174	32 1st col:	he	the
176	29	talking	talking,
177	16	*prakṛitī*	*prakṛiti*
179	28	iminerals	minerals
180	21	*kvāchit*	*kvāchit*
181	11	love	loves
,,	23 2nd Col:	reviewed	renewed
186	1	*brahmanisṭhitah,*	*brahmaṇi sthitaḥ*
,,	19	form	from
190	2:	collógny	colloquv
,,	27	*Bhgavān*	*Bhagavān*
191	13	The mode	The mode of
193	17	yogawith	yoga with
203	30	so as to	as to

Page.	Line from Top.	For,	Read.
204	33 col ; 1	Prasant	Prasānt
211	16	quality	equality
213	33 1st col :—	Considred	Considered
215	30 2nd	n-ch	n-eh
,,	31 2nd col	nāso	nāso
218	Foot, note 2	read as	Foot note 1 of Page 219
219	13	) [2]	) [3]
,,	20	Me.' [3]	Me.' [4]
,,	23 1st col :	1. Lit	2. Lit
,,	26	2.	3
,,	30	3.	4
221	20	*sakti*	*śakti*
,,	33 1st col :	*Virya*	*Virya*
,,	33 2nd col :	troya	traya
227	26 2nd col :	Mothe rand	Mother and
,,	26 3rd col :	Mother	Motherhood
229	31 2nd col :	evaisho	evaisha
230	23	Bagavan	Bhagavān
,,	34 1st col :	vidvan	vidvān
,,	33 2nd col :	n-anyaḥ	n-ānyaḥ
,,	do	pantha	panthā
,,	do	ayanaya	ayanāya
232	29	āgāeshu	āgāreshu
234	32 1st col :	*Barhma*	*Brahma*
,,	35 1st col :	Inteligence	Intelligence
,,	38 1st col :	*Pra ārī*	*Prakārī.*
,,	34 2nd col :	*Vyashtis*	*Vyashṭi*
235	32 1st col :	*Suab*	*Subā*
,,	33 1st col .	ta	te
237	10.	I ; the	I, the
,,	19	illustrious.	illustrious,
,,	31 1st col :	tymologically	etymologically
238	10	Charecteristic	Chaṛacteristic
240	16	disscuss	discus
243	36 1st col :	ever	never
,,	29 2nd col :	*arthinaḥ*	*ārthinaḥ*
245	27 1st col :	*credend*	*credendo*
246	35 1st col :	has-Vāsudeva	ha-Vāsudeva
,,	do	Vāsudeva	Vasudeva
248	30 2nd col :	angān	angāny
,,	31 2nd col :	aditye	āditye

Page.	Line from Top.	For,	Read.
250	9	with	without
262	20	Bhagavan's	Bhagavān's
,,	30 1 st col :	Power	Prayer
263	24	*Adhibta*	*Adhibhūta*
264	1	best	Blest
,,	20	accompany	accompanying
,,	30 1st col :	asharc	akshare
,,	30 2nd cole :	Fre Fres	Five Fires
265	14	Adhib-hūtam	Adhi-bhūtam
,,	34 1st col :	trvāḥ	tāv-āpaḥ
,,	do.	purush	purusha
,,	do.	Chavanti	Charanti
273	23	*kavaly*	*kaivaly*
,,	33 2nd col :	*Bāhg*	*Bhāg*
275	2	embosoned	embosomed
279	27 2nd col :	itthm	ittham
282	25	While.	White
285	15	स्वमहात्म्यं	स्वमाहात्म्यं
287	20	*upasaka*	*upāsaka*
289	32 1st col :	een	seen
291	34 1st col :	tishṭham	tishṭhan
291	35 1st col :	*kāṇvapāṭhaṣ*	*kāṇva-pāṭha*
,,	34 2nd col :	arīram	ṣarīram
293	28	Bhishā	Bhīshā
,,	35	jñāyamānām	jñāyamānam
295	21	Universe=	Universe
296	13	disguished	disguised
299	24	Hes	
301	30 2nd col :	Part	Parl :
308	24	fullfilled	fulfilled
311	16	is	his
315	33	rāhmaṇa	Brāhmaṇa
317	18	Pow'r	Power
319	8	Vistar	Vistara
324	15	Notoreity.	Notoriety
325	7	off-sping	offspring
,,	18	Univcrse	Univ[illegible]
,,	01 1st col :	Ṣāvarṃika	Ṣāvarṇika
330	21	kosmas'	kosmos.'1
334	12	do not	doth not
337	14	Sidhhas	Siddhas

Page.	Line from Top.	For,	Read.
338	8	Judges=	Judges,
347	19	*chit*	
364	31	upakarṇam	upakaraṇam
365	23	Kirīti	Kirīṭī
370	31	aśmaṣch	samaṣch
373	5	comfor ted	comforted
,,	34 1st col:	Upasaimhara	Upasamhara
375	23	*Mātkarma*	*Mat-karma*
376	21	Faintest	faintest
377	19	its,	its
380	31 2nd col:	if	it
,,	33 2nd col:	VI-XII	VII-XII.
383	15	*saraka*	*akshara*
384	18	wordly	worldly
385	21	*kamatva*	*kāmatva*
385	32 2nd col:	*pārām*	*parām*
387	13	(*sāshātkāra*)	*sākshātkāra.*)
,,	30	Con	Cons
,,	33	*parami*	*parama*
397	8	VIBHAGA	VIBHĀGA
401	7	*akshara*	*Akshara.*
,,	32 2nd col:	*Bir: Up°*	*Bṛi: Up°:*
403	30	sinheret	inherent
404	28 2nd col:	sāṣvatam	ṣāṣvatam
405	30 1st col:	Preitāram	Preritāram
413	35 1st col:	ā	vā
,,	35 2nd col:	prajayoga	prajāyeya
414	16	*ajñāna*	*ājñāna*
,,	30 2nd col:	*vādā*	*vāda*
,,	32 2nd col:	3.	4.
,,	33 2nd col:	4 This is Yadava-bhaskara.	5. This is Yādava-bhāskara
417	26	alucid	a lucid
,,	30 1st col:	Tasmādeva	Tasmād vā
,,	34 1st col:	Nas ż tma	Na ż ż tmā
418	21	prehensible	prehensile
419	[illegible]	*Ṣaṅghātaṣ*	*Saṅghātaṣ*
,,	9	etc. or to procure)	etc.) or to procure
420	20	obnigation	, abnegation
420	23	*ahakiṅhāra*	*ahaṅkāra*
420	29	dondering	pondering

Page.	Line from Top.	For	Read.
421	11	Unerring	unerring
,,	15	one pointed	one-pointed
422	6	*Gī* : XIII	*Gī* : XIII-1
,,	12	nonens	non-ens
423	31 1st col :	nacpasya	nachāsya
,,	32 1st col :	nit	nitā
425	27	etc.[1]	, etc.[2]
,,	34 1st col :	vidvā	vidvān
428	7	what	which
429	12	or spirit	
,,	18	item	time
,,	31	sou	soul
431	22 2nd col :	Dehimām	Dehinām
434	22	how so ever	howsoever
439	15 1st col :	Bruns	Bruno
448	8	tiesone	ties one
450	29	*Aprakaṣa*	*Aprakāṣa*
468	9	with	will (or impulses)
,,	25	Purusha ;	Purusha,
,,	25	*prapady-eyaiah.* Instead	'*prapady-eyaiah*' instead
469	26	Character forming	Character-forming
476	20	पुरुषै	पुरुषौ
478	8	who mhe	whom he
484	25	Tamas.[2]	Tamas[3]
486	9	*Achāpalām,*	*Achāpalam*
487	12	Conciet	Conceits
488	2	Bondage,	Bondage.
489	16	*Ṣuacham*	*Ṣaucham*
489	32 2nd col:	Ṣuchie	Ṣuchir
490	17	Then	Than
501	26	Abortiviness	Abortiveness
503	17	Stanza[2]	Stanza[2]
505	18	Procaiming	Proclaiming.
507	16	Still	Still more.
507	33 1st col:	Vlghna-karmā	Vighna-kar-ā.
508	23	Læs	Lax
509	8	*Deivas*	*Devas*
510	32	o thers	others
511	8	witless wiled	witless-willed
512	9	Dead	dead

Page.	Line from Top.	For,	Read.
512	16	the	
513	1	symbolic ally	symbolically
513	29	Yajña	Yajña,
514	2	Thee	Three
514	11	There	Three
515	7	Vedas	Veda
522	15	spense	sense
522	23	deceides	decides
525	10	they	thy
528	27	on	one
528	32 1st col:	Nārrato	Nāsvirato
530	29 2nd col:	imploying	implying
534	30 1st col:	*Br: Lū:*	*Br: sū:*
534	31 1st col:	ma	tna
544	32	spiringing	springing
544	32 1st col:	*nomode*	*nom de*
551	32 1st col:	Poteny	Potency
553	4	svathed	swathed
553	28	*paramān*	*paramām*
555	17	*Ahaṇkāra*	*Ahaṅkāra*
,,	20	*Ahaṇkāṭa*	*Ahaṅkāra*
,,	32	,a	la
556	5	on's	one's
,,	8	rendred,	rendered
,,	18	(the soul's	the soul's
558	26	ahaṇkāra	ahaṅkāra
559	5	ahaṇkāra	ahaṅkāra
560	18	statedin	stated in
,,	32nd Col:	yaātmanu	ya ātmano
561	1	will	wilt
,,	29 1st Col:	*sāmh*	*samh*
,,	31 1st Col:	Arāṇ	Āraṇ
561	29 2nd col:	nakam	nākam
561	30 2nd col:	Yoasya	yoasya
561	34 2nd col:	theedear	thee dear
562	30	prithivi siryet	pṛthivī śīryet
562	33 1st col:	himavan śakati	himavān śakalī
562	3 1st col:	Chañet	bhavet
563	2nd col:	mature	nature
563	13	*prastrate*	*prostrate*
563	15	Iat	Tat

Page.	Line from Top.	For,	Read.
563	20	stated thus	stated thus
563	28	धर्मान्पन्	धर्माधर्मान्पि
564	31 2nd col ;	valueble	valuable
566	9	ṣusrūsha	ṣuṣrūshā
568	10	viparit-ajnana	viparīta-jñāna
569	5	*naitya*	*nitya*
570	3	Vasudeva	Vāsudeva

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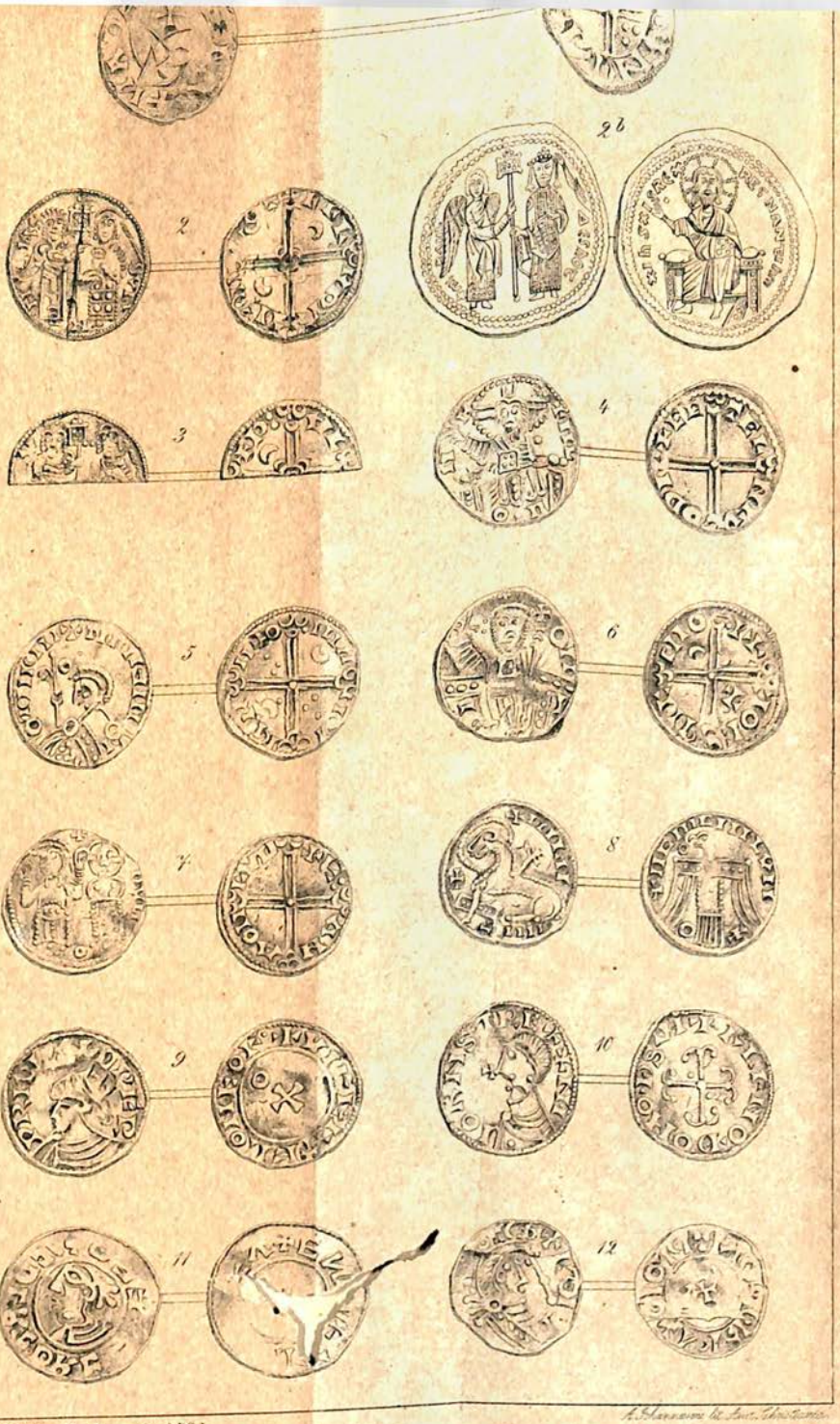

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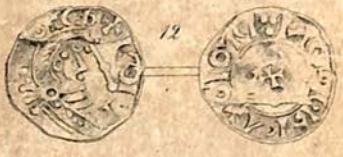
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